REMARQUES
ON THE
Humours and Converſations
OF THE
GALLANTS
OF THE
TOWN,
WITH
A Defence of Marriage,
Againſt the Poetick Diſcipline
and unjuſt Attacques of this Age.
In Two Letters, *By a Perſon of Quality*

The Third Edition with Additions.

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CHRIST CHURCH
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TO THE READER.

THou haſt often, without doubt Reader, heard of a ſort of deſpiſed Animals, call'd Country-Gentmen: If thou frequenteſt the Play-houſe, thou haſt there ſeen us brought in with a high-crown'd Hat, a Sword put through the Waſt-band of our Breeches, and a pair of Antick Tops; where

we tame ſtand, whilſt the Learned man of Humours practiſes upon us with his ſleights, and intrigues. And if thou uſeſt the company of the Wits, thou knoweſt that we furniſh them with their moſt pleaſant Entertainment. Nay, if the Poet, out of on exceſs of his Bounty, is inclin'd to refreſh the Company with an extraordinary treat of Humours, we are the men with whom he compoſes the Regalio; *where he ſwells and looks big, to ſee the ſucceſs of his Victorious Stratagems. We ſhould be glad that our Maſters the Poets can make uſe of us, conſidering our unpoliſht and rought capacities; but*

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in the mean time, they must take it kindly from us, if we advise some of them also, to look well to their own glory, and to appear less ridiculous themselves, lest they should become the Scorn of their own Vassals. They cannot take it ill from us, if we desire a little to pry into those admirable things for which they are so much admired; the humour of our Climate Abandons *that Eastern State, of demanding Adoration to Powers wrapt in Clouds. We have taken the boldness to approach the* Heroes, *and to Examine their Genius; which in many of them, we find not only the most Wild and Extravagant, but*

the most Idle and Trifling that ever bestrid an Age. And certainly either Historians have been much to blame, in recommending to us a pompous Name of Vitue, Glory, and Renown, acquired by our Ancestors, making that appear noble and useful to mankind which was dull and rude, or else their Children have nothing in them worthy of their Fathers In things so different and unlike either they, or we must strangely have miscarried; and this we must say in favour of those that liv'd before us, that what they did was Gravely and Silently but the Acquists of this Age are made with a strange Affectio

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and Noiſe; our ſmalleſt perfor-
mances creating in us more pride,
than their mighty Atchievements
did in them, and Swelling us to
a Contempt of all thoſe who are
not at leiſure to appear as Ridi-
culous as to our ſelves. The fol-
lowing Paper cannot be accuſed of
doing Injuſtice to any, ſince all
all are obliged to give the liberty
they take: And as for the reſt,
ſince it do's not reflect on parti-
cular men, the Author might with
reaſon expect that good Nature
from them, which they extend to
Comical entertainments; all are
content to be taken to pieces in a
Play-houſe; and to be exhibited
for Diverſiſement on the Stage;

which are much unkinder reflecti-ons than are made in this Paper. Beſides, ſince we have to do with nothing but Blemiſhes and Errours, the Laws of Writing allow thoſe to be inſiſted on, for the Admoniſhing of others. What could be done leſs to reckon up the ordinary Follys of the Town life, to a Perſon who we deſired ſhou'd value the Innocence and Manlineſs of a Country one. We have too great a Kindneſs for our Relations, to deſire that they ſhould that way aſpire to be Heroes; *but that they ſhould rather reſerve themſelves for fairer occaſions of acquiring glory. Our rural Affairs, and Innocence*

affor

afford us that Imployment, that we are not at leasure to mind the Towns Treatment of us; and if we might in the Country but be free from the Communication of their Vices, we should easily resign them all our pretences to their Renown and Pleasures: 'Tis not an Envy of their Grandures, transports us to make remarks on their way of Living, nor their Drolleries on us, that Excite us to Revenge, they are an unequal match for us to encounter; one Stab of a Sonnet, would be mortal to the little Sense we have acquired; and we only Remonstrate to others, and not presume to find Errours in such la-

Editions of their great Capacities. And we beſides, know the vanity of affronting the Darlings of Fame; and we rather ſit down with a ſubmiſſion to the Capricio *of her Phancy, than endeavour to Reclaime her Feminine Humour: We would prevent her from Aggrandizing any of our Friends with favours worſe then Infamy; and we wiſh ſo well to her Heroes, that they may Triumph alone in their exceſs of Felicity: Yet if there ſhould come a time that ſhe might diſcard them, we deſire not to ſtep into their Fortune; and only wiſh that they who next ſhare in her eſteem, may be the Authors of*

more

more Benefits, and good Offices to Mankind, then her preſent Minions have been: But if ſhe continues in the ſame humour, we cannot but pity thoſe who come after us, that will through the Miſts of ſo much Vanity, ſee leſs clearly the Glory and Renown of former Ages; and feel at a greater diſtance, a leſs force from that Emulation.

I do not ſpeak this, as if the Town were not abundantly furniſhed with Perſons of both Sexes, that are Excellent in their Generations both for Underſtanding, good Government, and Virtue; but ſtill theſe fair Endowments are rather Bleſſings to them-

themſelves, then Examples to o
thers, for they live private t
their own Conſciences, whereas
Vice and Vanity walk bare-fa
ced; and the Mode and Humour
of the Times (how corrupted ſo-
ever) paſſeth for the Standard of
Wit and good Company.

It

IT was, Sir, both with trouble and surprize, that I received from my Lady, your resolutions of going to spend some years in *London*; and that, not only through the compassion I have, for the affliction you will thereby bring to so affectionate and tender a Mother; but also a real pity, to see you expose qualities of so much Innocence and Virtue, to the ravenous and devouring Vices of the Town. I know by a long experience in that place that

that the life of a young Gentleman, led there, is for the greater part Vicious, Sottiſh, and Prophane, and not only degenerated below the precepts of ancient gallantry and generoſity; but beneath that prudence, ſobriety, and diſcretion, which ought to be found in all who pretend to Man-hood. *England*, that firſt took its Vices from the bordering Nations, has now out-done them; and by its over-apeing Humour, exceeded the pattern of its crimes; whilſt *France* formerly eſteemed the moſt fantaſtick Country of the Univerſe has of late reſcued it ſelf from

ſom

ſome of its Follies, and bequeath'd to us thoſe Vices of which it is now grown aſham'd, and we are become the more trifling and Effeminate Nation of the two, and the place you go to viſit, is the Intoxicated and giddy head of all theſe Vanities. The Education you have hitherto had amongſt your Friends, has been agreeable to the Ancient Precepts of Nobleneſs, Generoſity, and Virtue, but when you come to the Town, you muſt be told that theſe things are ſet Formalities, and out of Mode, and not ſuitable to that careleſs and undeſigning way

way of Living now in uſe; careleſs and undeſigned with a witneſs! Which owes its Epithites to the neglect of all Virtue, and the blind Impetnoſity of Humour: Their way of Living is now removed out of the Road hedg'd in by the prudence and juſtice of our Anceſtors; and acknowledges no courſe Inglorious and Irregular: The admired Wit to which they pretend, and in which they ſo much triumph, is of ſo hot a mettle, that it has leap'd the Fence of Ages, and takes its wild carrear over all the Incloſures of the Univerſe; and it is now on ſo fierce

fierce a ſpeed, that where it will ſtop, even Aſtrology cannot aſſure us. Our Anceſtors deſerv'd the fame of a better management, who conſidered equally, their own ſatisfaction, and the good of the world, and in that practiſed a moderation, which freed humane Affairs from thoſe inconveniencies and ſurfeits they ſuffer from their Children. To be ſerious and to be wiſe, was a Reputation great enough to them, and they coveted not the triumphs reap'd from the heights of Frenzy and Madneſs: The Town was then a place of better

ter Education, and its conver-
ſation was Manly, accompliſht
and innocent; and a Gallant
then viſiting the Countrey,
came furniſht with ſomething
more excellent than a bundle
of Sonnets, bringing with him,
from the Fountain of the re-
finedſt Converſation, a richer
ſence than was ſung at the cor-
ner of every ſtreet: Yet this is
the advantage they commu-
nicate to us now, affording us
only the knowledg of thoſe
trifling things, which we e-
ſteem our felicity to be with-
out; whilſt yet they are plea-
ſed to value themſelves highly
on ſuch a ſufficiency, and to
deſpiſe

deſpiſe us for being defective in thoſe accompliſhments; and yet theſe Gentlemen thirſt after the fame of *Heroes*, and extraordinary men. The real advantages then which you propoſe to your ſelf, Sir, are nothing important in that ſort of life, whilſt the inconvediencies will be very conſiderable: It is neceſſary you ſhould think on what you abandon in quitting the Countrey, which yet are advantagious things, if you will put your ſelf to the trouble of reflecting on them.

You have juſt reaſon to believe, and you have the vogue of the world, to concur with you

you in ſuch an opinion; that all the Accompliſhments of Woman-kind, are to be found in your excellent Mother; her great Wit, her Prudence, her port and manner of living, rendring her ſelf, and her houſe moſt conſiderable. And though there is uſually that awe imprinted on us by the ſeverity of Education, as makes us deſire to ſpend our Youth far from our Parents, out of a love of Childiſh Liberty and Frolicks; yet my Ladies carriage to you, has ſtill been attended with that ſweetneſs, and prudence, as perfectly to overcome an unpleaſant Obſequi-

ouſneſs

ouſneſs in you: It is true her diſcretion would not permit her to indulge you in any vicious Liberties, like thoſe fond and imprudent Mothers, who think they cannot ſhew their Love enough to an only Son, unleſs they comply with all their extravagancies; and conſider them always as Children that muſt have their wills, ſo looſing bètimes that Authority, and Reſpect, which the ill-educated Boy has never after Grace enough to acknowledg: And then, like ſome ſort of Lovers, they pleaſe themſelves in their own kindneſs; and in ſupporting the

neglects of their children, with a patience truly a reproach to their dignity and duty: My Lady has lov'd your accomplishments in Virtue, and excellent qualities too well, to permit you an extravagant Liberty; but yet she did these things, with a sweetness and an air, that demonstrated at the same time the pleasure of her Conduct. She considered that you were her only Son, but yet she did not from such a reflection, become presently of the Opinion, that she could not appear Fond enough of you, nor with too much freedom let you know

the

the pleaſure ſhe took in you; but with greater Wiſdom and Generoſity, ſhe thought it her duty, to endeavour to make appear in you, the Virtue and the Hopes of many Sons; well knowing, that a wild Liberty (uſually the effect of a declared fondneſs) would have been the Reproach of your Family and of her Conduct: And that it would have been worſe to have you live with ſo much Infamy, (what ever the Age may diſcourſe to the contrary) than to bury you with the univerſal Compaſſion and Grief, paid to the death of a hopeful Gentleman.

More-

Moreover ſhe conſidered, tha
a Mother is a ſtranger aſſum
ed into a Family, and tha
ſhe is on that ſcore to diſcharg
the truſt ſhe ſtands obliged in
to that Race; ſhe is not t
Gratifie her particular Fond
neſs, but to Govern her Sel
by the Glory and the Intereſ
of a Name: So that any juſ
ſeverity in a Mother, is no
to be looked upon as her pe
culiar Reſentments, but he
reſpect to that Duty ſhe ſtand
obliged to perform. I remin
you of all this, Sir, becau
you are now arrived to an Ag
of conſideration, and to in
vite you to reflect on the gran
obligation

obligations you have to my Lady, for her manner of Educating you, in which you will ſee a little ingratitude, in being oppoſite to her deſires of keeping you with her; let the Humoriſts of this Age talk what they pleaſe, of the height of Spirit, and the gallantry of deſpiſing the Regiment of a Mother; they muſt ſhow us a greater Advantage they make of that Liberty, than lying perpetually in Play-houſes, Taverns, and Whore-houſes, before we can agree to their extravagant ſentiments: Neither is it my Ladies fondneſs of keeping you

with her, ſo much as her fear of having you Debaucht, which now perplexes her; ſhe would willingly ſpare you for any glorious or advantagious adventures; if it were for the ſervice of your Prince, or the defence of your Country, ſhe would bluſh to withhold you from purſuing ſuch noble enterprizes, and ſhe had rather looſe you to the world, than to your Virtue, and the true glory of your Anceſtors: But ſhe fears the Vices of the Town, more than the Arms of an Enemy; and the ſlavery of thoſe Humours, worſe than the Fetters of a Conquerour.

querour. She would rejoye to ſee you ſtick freſh Laurels in the Garlands of your Anceſtors, and ſhe would freely Abandon you to thoſe Fields where you might gather them; but what Bayes you are like to purchaſe in Town, or what perfections you are like to learn there, which may be truly enobling to a Gentleman, cannot poſſibly be made appear to her. But, Sir, if you believe that all this ſtands on a Childiſh punctilio of gratitude, and a fondneſs of your Parent, that would make you Ridiculous to the Heroes of this Age;

you will find other things capable of detaining you in the Country.

It is agreed by all, that, though Converſation is a great Felicity, and Solace to Humane Nature, yet that a life partly of that, and partly of leiſure and retiredneſs, is moſt ſuitable to the Affairs and Intereſts of men. I ſpeak not this (though I very well might) upon the account of what we owe to Religion and we have found many of the greateſt Monarchs, and the Adminiſtrators of Affairs, when they came to die, to complain of the Hur-

ry and the Buſtle of thoſe occurrences, that kept them from conſidering any thing of a life, to which all the Intereſts of this appear but a ſhadow, and nothing, I ſay, I ſhall not ſo much preſent you with this, as thoſe real advantages that occur to the accompliſhment of men, by a due leiſure and ſerenity: I know that Philoſophy, is ſo far out of credit in this Age, that if I ſhould preſent you with any thing out of that old profeſſion, you would ſo far comply with the preſent Humour, as to deſpiſe me for a Pedant: But I hope that a juſt reaſon,

is not at the ſame time obli-
ged to ſuffer by the *Fanty* non-
ſence of the Town.

As our thoughts are the firſt
Images of our Actions, ſo
after they have lived in that
condition, and been perfect-
ed by them, the fading beings
fall back again to the Roo
from whence they grew a
where like our ſeparate
minds, they live in pleaſure
or in pain; the delight, o
torment of Reflections, being
the Manes of paſt Actions
And without doubt, many o
the greateſt performances o
the world, were as much di
rected to the pleaſures of re
membrance

membrance, as they were to the pleaſures of action. We find in the Empire of *Rome*, how many prodigious difficulties, dangers, and toils were overcome by their Captains, only for the Fame and Glory of Triumph; it cannot be imagined, that the Luſtres of a day, could become a ſufficient motive to ſuch painful Actions; but there muſt be a great deal aſcribed to the contentment of conſidering it before it Arrived, and the proſpect of thoſe pleaſant Reflections, that might be made when it was paſt; which were without doubt, as conſidera-

b'e, as were found in the ac-
clamations of *Rome*, and the
Chariot of Triumphs: And
the Retirements of many fa-
mous Men, from the noiſe
of thoſe Affairs, in which they
had lived, might be in ſome
for the pleaſures of Reflecting
on what was paſt: And though
the degrees of ſuch Felicities
are injoyed only by thoſe
who have had the ſame pro-
portion of generous Enter-
prizes, yet the Young, and
Unexperienced, are not whol-
ly deſtitute of ſuch a pleaſure
the Reviews of their own vir-
tuous Actions, may give them
content; ſince all things o
thi

this Nature, are measured by the Capacity, and the extent of the knowledg; and he is happy in a little, that has not the Idæas of greater to converse with. Besides, there is the great delight, of seeing former Ages in the Glasses of History: A prospect that also instructs at the same time that it pleases: There we may behold the beginning, flourishing and fading of Kingdoms; the rise, and fall of Illustrious Personages; the Transactions, Occurrences, and Intrigues of all Nations and Affairs, appearing in the Oratory, and Remarques of some men,

with a greater pleaſure than the proſpect of ſuch things could poſſibly have given us. Action is but rude and imperfect in reſpect of the Beauty, and Life it receives from the Accounts and Imbelliſhments of Hiſtory; and we may eaſily ſee more of a paſt Age, in the Memoires are tranſmitted of it, than we can of the preſent by having an intereſt in ſome of its Actions: He that ſtands on high, takes a more perfect account of an agreeable ſhow, than he that makes one of the Train: Nay, I will venture to ſay further, that though there wants the

Action.

Action, and the Life, yet there is in this, the pleaſures of the beſt converſation; which is Divertiſement, and Inſtruction: What can more pleaſe us, than to underſtand, how ſome men, from an obſcure beginning, have reach'd all the heights of glory and renown: And how others again, born with the greateſt pretences, have through variety of Fortunes, deſcended down to the loweſt conditions of men: To read the divers adventures of Courage, Beauty, and Wit; and through how many ſcenes of various Actions, they have conducted their Pretenders.

To

To obſerve how many Obſtacles have been overcome by a perſevering Ambition, and yet at the ſame time, how the ſhock of a ſlight accident, has overthrown the Induſtry of many years. To perceive the ſucceſs of an Intrigue, walking with a Maſque in inquiſitive Courts; which yet the Dexterity and Art of the Conductor, conveys unknown through all the Examiners. He that obſerves diligently, will find a great delight, in perceiving how ſome vaſt Empire, has at firſt, (like budding Flowers) ſprung out of the Earth; when being continually

continually bleſſed with the Sun-ſhine of Succeſs, and watered with freſh and vigorous Counſels, it has ſpread it ſelf in ſo vaſt a Dominion, as to ſhade all the Neighbouring Kingdoms; when at the ſame time, ſome petty Cabal, (like little worms at the root) bring a Languiſhment and Fading over all its glories. Neither do theſe Studies inſtruct at a leſs rate than they delight; they enable us to give a judicious Opinion of preſent Tranſactions; they fill the mind with the moſt excellent and generous Idæas; and they become moreover the true admo-

admoniſhers of the frailty of all. Thoſe, Sir, who Celebrate perpetual Action, and reproach ſtudy, with drowſineſs and idle ſloth, ought themſelves to be exerciſed in very advantagious Buſineſs, ſince he that does nothing to the purpoſe, either of his own Virtue, or the advantages of Mankind, is guilty of a greater Idleneſs than the imperial Fly-catcher could be reproached with. It is ſtudy that is the beſt Principle of Converſation; without which, it cannot be furniſhed with a juſt Capacity to pleaſe; 'tis ſtrange to obſerve

ſerve, how theſe great men of Action, talk with a confidence equal to their Ignorance; who underſtand nothing but what is uttered in the Company they keep; where their faithful Memories, preſerve all new and gentile words, but their dark Souls penetrate nothing into the worth of the Harangue; which makes them perpetually hunt for Company, becauſe they know not what to do when they are alone; except it be to practiſe a new Dance, or a modiſh Bow; all the buſineſs this Perſon has with former Ages, is to damn their old

old fashions, whilst he extravagantly celebrates the easiness of the new Garniture: He that pretends to understand any thing beyond it, (in the opinion of most of them) is an affected Pedant, and of a rough and unpolisht Conversation. I write not this, Sir, as if I lov'd a noise of Learning, and laboured Discourses; but it is necessary a Gentleman should understand something above the Breeches.

If we pass from this point, Sir, to the Divertisements of the Countrey, you will find them Innocent and Manly, and much for the preservati-

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on of your health, and the vigour of your mind; when you delight in the fierceneſs of a Horſe, and purſue the Deer, you are buſied in a nobler courſe, than if you were hunting a little Wench. You have beſides variety of other Sports, along the beautiful foot-cloaths of Nature: And when you are wearied with them, you will ſpend more ſweetly the moments of repoſe; though you went to Bed, without the triumphs of having worſted the Watch in your return from a Tavern, or of having at the head of a couple of Foot-boys, brave-

ly

ly attacqu'd a Troop of Glaſs-windows, that ſtood imbatteled as you paſt to your lodgings; or of having beat up the Quarters of ſome Bawd, who commanded a Squadron of Wenches. You will ſleep well enough without the Memory of ſuch Exploits, and never miſs their Idæas to form you glorious dreams: Inſtead of them, you may have the ſatisfaction not to have loſt a good quantity of Guinies to a common Rook; nor to have plaid away a Lordſhip in an hour. In ſhort, Sir, here you have the beſt air, the moſt manly divertiſements, the moſt

moſt innocent (and yet not fooliſh) company, which much contribute to your Health, and the Feſtivitie of your Sences.

There is one thing too, of which it will be neceſſary to mind you, and that is what you owe to Poſterity, and the continuance of your Family; as you are an only Son, my Lady preſſes you to Marry; ſhe has propoſed to you a Lady, Illuſtrious for her Fortune, Beauty, and Youth; and in whoſe Converſation, (beſides the advantagious effects) you may meet with more agreeable divertiſements, than

in

in the Careſſes of thoſe whom you make love to with Money : Had not cuſtom made it gallantry in a Gentleman, it would have appeared Ridiculous, to ſpend a conſiderable part of a good Eſtate, upon her who perhaps Jilts you in a Month or two; and beſtows thoſe favours on another for inclination, which ſhe forces her ſelf to allow to you for her Intereſt : This is found in conſiderable Miſtreſſes of the Town, though the Vanity and Self-flattery of ſome men is ſo great, as to make them believe there is that power in their worth

Worth and Careſſes as to Conquer the Soveraignty of Fancy; and is it not then, Sir, more agreeable to a Manly temper, (if there were no virtue in the Action) to poſſeſs in an innocent Conſort, that Sincerity, which is never to be found in a Miſtreſs? Thoſe who undervalue thoſe contentments, ſhould at the ſame time ſhow their neglect of them in the whole Sex of Woman-kind; but to hear the moſt effeminate and laſcivious Age of the world, mock at the virtuous felicity of Love, is a thing worthy of ſcorn and contempt. Moreover,

your

your resolutions are to Marry, to continue your Family, and is it not better to do it now, whilst you are uncorrupted, than to present to your Lady (of a Sweet and a Blooming youth) a Body harassed with vitious Loves, and perhaps, infected with innumerable Distempers: This will not only be an odious Ingratitude to her, but a grand miscarriage to Posterity; who may through some Generations, feel the smart of your Vices.

In fine, Sir, the just care of your Estate, ought to have some place in your Resolutions. A young Gentleman whose

whoſe prudent Father has left him a round Summ of ready Money, thinks he is obliged, by that ſort of tenure belongs to ſuch an Eſtate, to throw moſt of it away extravagantly; as if Nature had eſtabliſh'd that neceſſary variety, that the Parent who lays up, muſt have a Son to ſpend it: Methinks it is ſo pleaſant a ſight, to ſee a young Gentleman return home to his Country, after ſome years ſpent in the Town, with one third of his Eſtate cut off, or impounded by the Scrivener, and all the purchaſe he has made, with ſo fair a portion of Fortune, is

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your resolutions are to Marry, to continue your Family, and is it not better to do it now, whilst you are uncorrupted, than to present to your Lady (of a Sweet and a Blooming youth) a Body harassed with vitious Loves, and perhaps, infected with innumerable Distempers: This will not only be an odious Ingratitude to her, but a grand miscarriage to Posterity; who may through some Generations, feel the smart of your Vices.

In fine, Sir, the just care of your Estate, ought to have some place in your Resolutions. A young Gentleman whose

whoſe prudent Father has left him a round Summ of ready Money, thinks he is obliged, by that ſort of tenure belongs to ſuch an Eſtate, to throw moſt of it away extravagantly; as if Nature had eſtabliſh'd that neceſſary variety, that the Parent who lays up, muſt have a Son to ſpend it: Methinks it is ſo pleaſant a ſight, to ſee a young Gentleman return home to his Country, after ſome years ſpent in the Town, with one third of his Eſtate cut off, or impounded by the Scrivener, and all the purchaſe he has made, with ſo fair a portion of Fortune, is but

but a couple of Songs, or a *French* Dance; a confident affectation to Swear without fear or wit, or to despise those who cannot name so many considerable Whores in the Town as himself. We have, Sir, often been run down with these blustring Hectors, who think, that the modish Nonsense which they bring from *London*, should be more valued than the civility and agreeableness of rural conversation. But we shall find enough of this sort of Gallantry, in examining the pleasures and entertainments of the Town.

Well then, Sir, if you neg-

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lect theſe conſiderations, we will ſee what there is in that Town ſo much to be doted on; When you come firſt thither, you will find your ſelf in a little diſtreſs; becauſe though you may poſſibly underſtand as much of true ſence, and good breeding as moſt of them, yet you will be at a loſs, becauſe the Faſhion there conſiſts not in any thing that is real, but in odd Terms, and fantaſtick Idæas; in a round of words, and ſtrange Punctilio's of action: certain it is, that all things we do, are ſhaped by thoſe Idæas and Images that have the aſ-

cendant of our minds; and all our good, as well as ill Actions are agreeable to ſuch Idæas; ſo that you muſt diligenly compare thoſe with which you are now furniſhed, with them that Govern the Gallants of the Town. You have hitherto believed, that your Liberality and Munificence, your ſincerity to your Friend, the civility and ſweetneſs of the addreſs, with your Moderation and Juſtice, were moſt excellent qualities in a Gentleman; you have accordingly lived to them, and have in their practice obtained an obtained love and eſteem

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but with your pardon, Sir, you muſt believe other things to be more Excellent, or at leaſt ſtrangely Regulate theſe, or paſs for nothing conſiderable with thoſe Magnifico's. If when you come into company, you are not able to give a piercing Judgment of ſome admirable paſſage in the Prologue of the laſt Play; if you cannot Diſcourſe on the Intrigues of famous Wenches, and deliver your own amorous atchievments in the blunteſt laſcivious terms; if you cannot mock at Virtue and Prudence with a Mene of Scorn and Contempt, you

will not be able to keep com
pany with those *Heroes*. I
is true, there are some Jun
toes of Gallan's, that wil
admit you of their Society
if you can but Discourse tol
lerably of good Wine, o
dressing, and the Mode of you
Habiliments; if you can de
liver a pretty good judgmen
of a new Tune, or a *Frenc*
Dance; if you will be a com
panion with them at a Play
and at the other divertisement
of their lives, which are Wo
men and Wine; if you a
able to do those things, yo
are accomplisht enough f
them, and they require n

of a *Novitiate* ſo great a Capacity, and ſuch mighty undertakings as the grander Societies; for they penetrate into nothing more deſperate than the outſide; nor covet a higher Fame, than of (as they call it) honeſt and good natured Gentlemen. But you muſt not live ſo peaceably in the ſociety of the other, they are men that are Ruled by the Idæas of great and generous actions: It is true, Eloquence is part of their buſineſs, but yet it is inferiour to their *Love* of Arms. It is confeſſed that they are men of Wit enough, and it is not

to be denied but that there is great generosity in them; for they pretend to Value Persons for their Worth, and hate a Fop, though he spreads himself in a great many Titles, or stands mounted on half a score Mannors; they are curteous and obliging to their Inferiours, desiring no Ceremonies to be paid to their Acquirements, and Grandeur, shewing a little to those who expect it; they are always in Humour; and in short, if they were not so fatally corrupted, they are perfectly Practised in all the Arts of the most obliging

ſiging Converſations. Thus ſar they have drawn Virtue right, and hitherto they have merited the glory of extraordinary men; but yet, though they have given Society ſo delicate a ſhape, they have yet put to it a Face truly ugly and horrid: Nay; there are found among theſe men, the moſt fatal Ruiners of ſo many excellent qualities which the World laments the Loſs of; neither have they been ſatisfied with their own liberties, but a ſtrange Ambition tranſports them, to give Laws to the Univerſe, and to overturn the old Regiment ſocie-

ty: I find celebrated in a late Printed Diſcouſe, the ſufficiency of an excellent Poet, to inſtruct Mankind in the moſt important points they ought to believe, whilſt at the ſame time, the Author mocks at the dullneſs of a heavy and Phlegmatick Gown-man, as being uncapable of ſuch a task; but though people may make ſuch things the ſubject of their Diſcourſe, yet I did not imagine any neceſſity of telling it to the World, becauſe to make good ſuch pretences, they muſt excel the endeavours of many Ages, and

practiſe

practiſe an induſtry that agrees not with their pleaſures. I muſt confeſs I was a little ſurprized at this paſſage, not only as it ſhewed a ſtrange neglect of all others, but the Poets; but alſo, as it was an attempt of great Vanity to leſſen the reſpect is paid to diſtinguiſhing Profeſſions. We will allow them to be adored by their own Society, but they cannot eaſily overcome the Sentiments of Mankind: It is yet a pretty Self-flattery that we find amongſt ſome men, who believe that the Affairs of the Univerſe, are ſo trifling and ſo

much at leiſure, as to ſtop themſelves to take a concernment in their affectations: He replied handſomly and ſmartly, on the great but affected Orator of *Rome*, who demanded of him (meeting him in his return home) what was the Vogue of *Rome* concerning him, and his management of affairs; to whom he anſwered, Where haſt thou been all this while, O *Tully*? Intimating by that feigned Ignorance, that *Rome* was a place ſo continually crouded with glorious Occurrences, that the worth and the ſufficiency of one man, was but like an undiſtinguiſhed

ſtinguiſhed drop, in that bright Abiſs of noble Actions; ſo whilſt the World finds the benefit of its preſent regiment, it is not at leiſure to liſten to what is offered it to the contrary, though with the greateſt Eloquence, and Art. But, Sir, I know not how to diſmiſs this Subject with theſe ſhort Remarques; and I muſt entertain you a little longer upon it. The Age has already allowed them the Title of Excellent, and they might have ſpared it in their own writings: Had any but one of themſelves, practiſed that odd ſort of Civility, of ſhewing their

their Readers the way to the appartments of their worth and merit, they had immediately been conveyed to the Stage, and there ſeverely laſht in Comedy. But all things are handſome in thoſe we admire; beſides it is found, that ſuch a ſort of aſſurance, has a peculiar pleaſing addreſs, whilſt Modeſty ſits behind all the Careſſes of this Age. They would raiſe Poeſie, (eſpecially Dramaticque) to that perfection, as to be capable of Governing all the Generous, Noble, and Accompliſht thoughts of Mankind: What they may do for the

time

time to come, I am not able to ſay; but what they have already performed, comes ſhort of the Juſtice of ſuch pretences. How much their Art, reckoning them Dramaticques, (for under that Character they love to be eſteemed) has been rather an inconvenience, than an advantage to the world, any of their heavy Corrivals may make it appear. And ſince they are become the Idolators of the Heathen Virtue, we may ſee how uncapable they are of the Conduct of Nations, only profeſſing Virtue. Let them tell us, if they pleaſe, what Ages

of

of *Romane* bravery were inſpired from the Stage; or at what memorable times, their glorious Eagles took their flights by the rules of a Drama: Such eaſie repreſentations were then, (as Farces are now in *France*) for the Rout and *Plebeans*, whoſe ignorance made them uncapable of ſpending more advantagiouſly their vacations from the wars. But the noble Youth were continually perfecting in Fields, or in the other Affairs of the Common-wealth, the Characters of manly glory; in which they acquired and exerciſed a Virtue, too boiſtrous

ſtrous and robuſt for the Poetick Pen to manage; and if any of them built magnificent Theatres, it was only to beget an admiration of their greatneſs amongſt thoſe, who were uncapable of underſtanding the advantages and dignity of their Virtue. And we remember moreover, that a great Captain was forced to ſhut up the Theatres of his Confederates, to oblige them to defend their Patrimonies, which yet they did like men who had learn'd War from the Stage: And ſuch things by the Witneſſes of all Records, had never an Univerſal love

and

and esteem, but in effeminate and trifling Ages. But to look nearer into their pretences; the great thing in which they triumph, is an Heroick Play; which yet is imperfect in that Virtue of which they boast: They have made the three grand Characters of a *Hero*, to be Love, Honour, and Friendship; but to what fantastick heights they have raised these is apparent in their Poems. They have made Love to be the hot passion of an hour; tried by Chymærical and odd experiments; unpracticable to the World, and rather an Idæa fit to misguide

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the leiſure and the ſentiments of Youth, than capable of giving any juſt aſſiſtance to the occaſions of Life: He that pretends to inſtruct, is not to celebrate the things that happen, but the things that ought to be. Their Honour conſiſts in an obſtinacy, to combate Neceſſity and Time; in maintaining the fiery ground of Fame; to vanquiſh Reaſon and generoſity in the contempt of Life; gathering the ſpreading glory of a *Hero* into a ſingle Punctilio. This is their Honour, as much Chymerical as their Love. Neither is their Friendſhip leſs idle,

idle, whilſt it conſiſts in re-
ſigning an adored Miſtreſs;
in becoming the confident of
Amours, or a Knight Errand
purſuing the Capricio of an
other; a ſcruing up the cou-
rage of a Friend to thoſe fan-
taſtick heights, where we can
dare to periſh with him. I
cannot imagine what the
World has to do with ſuch
Idæas, only proper for that
Elizium, ſo much the Idol of
their Poetry. Moreover, there
is to be obſerved the confuſi-
on and defects in their Pre-
cepts: Poetick Love (ac-
cording to the Rules of their
own Art) can happen to no

Hero

Hero but once in his life, and for all the reſt of his years he remains untaught, the Poet interpoſes critically whilſt he has an Amour in his head, but he abandons him unworthily, when he ſhould perfect the Characters of higheſt glory: He teaches him to ſtrut and bluſter, and to ſpeak half a dozen Verſes when he dies, but he guides him not at all in the Labyrinths of difficult affairs. He tells him what is true Honour, on the fantaſtick point he ſtands; but he cunningly omits to guide his mind on the bright traverſes of a publick good: He is buſie about

about Youth, whilſt the Regions of Manhood and of Age are left without a Path, or any Track of Virtue and Renown: When the Gallant is weary of Living like a Beaſt, when he has finiſhed the Love and the Atheiſm of his youth, the Poet has left a dark ſpace before him, without the light of any precept or inſtruction. But all their *Heroes* muſt die when they are young, or live Inglorioufly when they have finiſhed their youthful Intrigues. Beſides, were their Heroick Virtue perfect, it could concern but a few perſons in a Nation, whilſt all

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the leſſer Scholars muſt remain untaught: What is left for them but the idle intrigues of Farce and Comedy; filled with impertinences, and the moſt loathſome Vices; and if they pretend to inſtruct by this, it muſt be by the Rules of contrary: Certainly never any that undertook ſo important a Conduct, diſcharged it with leſs generoſity and fidelity. And in fine, if we may judge of the cauſe by the effect, we ſhall find that manner of cenſure very diſadvantagious to their Art; where are the *Heroes* they have faſhioned by their Precepts? What

What proofs do we receive of that Virtue with which they have inſpired them? I wiſh we had no reaſon to complain of the contrary, and that the Groſſneſs of their Dramaticque Vices were not a burthen heavie to the World; inſtead of teaching them to burn like *Heroes*, they have made them love like Beaſts; and all the induſtry of the Stage, has helpt them to nothing more refin'd in that paſſion, than what is common to the Goat, and the Bull. Ye mighty Directors of our Virtue! do ye not bluſh to ſee the dulneſs of your Scholars?

lars? And lament to find ſo much perverſeneſs, in times when there flouriſh ſuch able Poets? You throw away your glorious Precepts, whilſt you talk of Heroickneſs, to an impertinent and groveling Generation. Or is it, Sir, contrary to their inclinations that they write Heroick Poems; whilſt a Poetick fury carries them to celebrate thoſe Idæas, which they repent of, and recant in a looſe Comedy: And without doubt they as well underſtand the Capacity of the Age, as their own humour in ſuch Actions: If they did not, they would never

never talk so unprofitably to them as they do; for what benefit are they like to receive from such trifling instructions, as correct writing without the preposition at the end of a Verse, or the niceties of Grammar, as if a *Hero* were to speak with that exactness as if he stood in fear of a Firula. Moreover, what is it of moment to the instruction of this Age, whether *Achilles* drew his Whinyard at *Agamemnon* or whether *Rinaldo* endangered with his, the home-spun Breeches of *Godfry* of *Boloign*? what does this signifie to the Practical Virtue of Gentlemen

men? Thoſe who take upon them to form the Genius of an Age, are to conſider what is uſeful, and like to occur, and they ought to decline Idæas, that fly too high for practice and experience; ſuch Airy perfections, like Romances, may fill the Head with Chymæra's; but they can ill be the Directors of Action, which is the Beauty and the Life of Precepts. Beſides, all prudent managers of publique ſentiments, are to conſider, that in ſuch Draughts they muſt Exhibit to after times, what they will admire and imitate, or what they

will explode and ſcorn ; for he is too ſhort ſighted, who only accommodates his Precepts, to the eaſie and the vicious humour of an Age, and forms not that, which muſt indure the ſhock of an impartial and ſevere Poſterity : And I believe ſome of our Poets imagine that the inconveniencies of their preſent inſtructions, will be ſo ſenſibly prejudicial to the next Age, as to make them abhor the fatal Intrigues of this, who will beſides, have reaſon to mock at thoſe ſleight draughts of Virtue, and thoſe airy things perfections, which will be exceeded

exceeded by the leaſt reality: If they ſay that this is not required from a Poet whoſe part is to pleaſe; we anſwer, That it is from a Philoſopher, and from thoſe who pretend to direct whole Generations. And ſince they have raiſed their ambition to the univerſal Monarchy of wit, it becomes them to invent a Regiment, ſuitable to that Character; and not expect with a few Poems to command all the Regions of Learning. Or is it not ſo much their deſire to rule, as to deſtroy? Is it their ambition, (like his that burnt the Temple of *Diana*) to be

known the Authors of the
ruine of those excellent princi-
ples which so many Ages have
honoured and revered; and to
proscribe all Virtue, Sobriety
and antient honour; as if a man
were to Build his Reputation
on the quick sands of vitious
and inglorious practices; e
steeming it a weakness worthy
of reproach, to be moderately
wicked, or to Boggle at a
Impiety, whose degrees are
hardly to be matcht in Hell
Some there are who by such
prodigious accomplishments
having gotten great and ad-
mired Names, become the
Patrons, and Darlings of the
Youth

Youth, who willingly Sacri-
fice their early Virtue, their
Intereſts, and the repoſe of
their Family, to their mighty
Reputations; and think it
enough to make them wear
the Title of wits for ever, if
they but be admitted to drink,
and ſwear, with their glorious
Maſters. But I now grow
weary, Sir, of taking a farther
account of ſuch actions, which
yet they have not more fail'd
in, than in the principles of
the beſt Prudence. And thoſe
who debauch and effeminate
Nations, may be pleaſing, but
they can never be Wiſe and
generous Directors: They ar-

gue ſtrangely who affirm, tha
it is neceſſary for ſome time
to be laid to ſleep, free from
the thoughts of Virtue an
Glory, thereby to bury factio
and Sedition; ſince nothin
can be more the ſecurity an
renown of juſt and excellen
Princes, than the Manline
and Gallantry of their Sub
jects. Moreover, it is a do
ble indiſcretion, to ſoften an
charm our Youth with Luxu
ries and Pleaſures, ſo near th
beſt grounded Ambition to
Europe; degenerating thro
antient Virtue of the *Engliſh*
whilſt others are Brightnin
and Illuſtrating of their m

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Thus to miſguide ſo conſider-
able a part of the Univerſe,
only for the Fame of having
the conduct, is what an excel-
lent Poet has no reaſon to glo-
ry in; whom we muſt allow
to excel in his way, though
with no Juſtice to claim to his
Art, the directing of Ages.
Neither can I imagine, what
ſhould tranſport them to aſ-
ſume ſo painful a Dominion
over all the Provinces of
Learning; 'tis not agreeable
to the delicacy of their living,
to be troubled with the Affairs
of ſo vaſt an Empire: They
had better leave it to that Ad-
miniſtration under which it

 lies,

lies, then appropriate it as th
task of that vivacity and fan
cy, which like the Galliqu
briskneſs is quickly tired. Bu
I have kept you too long, Sir
in this conſideration; I wi
lead you to the Converſatio
which is ſometimes foun
amongſt thoſe perſons, whoſ
pretences are ſo haughty
And who live in great negle
of their own Idæas; contr
dicting in their lives, wh
they magnifie and extol i
their Poetry: I will not ſa
it of that Perſon whom w
juſt now mentioned; but w
can too truly affirm it of man
of that Art.

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The first great Subject of their Entertainments is Atheism; which is not now owned with a blush, but on the contrary, esteemed a piece of gallantry, and an effect of that extraordinary Wit in which we pretend to excel our Ancestors: The great principle of these Sentiments, is matter of strange Opinion about the Creation of the World; some following *Aristot'e*, others *Epicurus*. Those who imagine that the World did never begin, have took the belief from the imperious Stagerite, rather out of an unknowing admiration of his

name, than any juſt reaſon that has accompanied the aſſention: For to what reaſon can it pretend, or how is it likely that the World was Eternal, when the memory of all things are but of Yeſterday! (for to Eternity, the ſmall portion of time Recorded, merits no larger a name) how has it come to paſs, that ſo many thouſands of Ages ſhould leave no Records behind them, nor no Monuments of all they did, nor all they had deſign'd to do: the moſt antient accounts that are produced, except by the Jews, are the *Thæban* War: and the great

great Funerals of *Troy*, (actions of times eaſily computed:) And which if they are not fabulous, they appear at leaſt ridiculous in the Records of the Poets. But how is it likely, that Eternity ſhould be the Parent of nothing more antient, nor more conſiderable in that vaſt flux of Ages, many great Empires muſt have roſe, flouriſht, and declined; many uſeful and excellent Arts muſt have been invented, and practiſed; and many juſt, as well as bloody Laws, muſt have been eſtabliſht and executed. Some man or other, in ſo many births,

births, must have been so considerable for his Virtue, and his grand Actions, as to leave at least his Name, and some dark stories of his deeds, from one Age to another. Some Tyrant for Barbarous and Inhumane Cruelties, must have been so odious and so much detested, as to have left a hateful Memory and Name to after times: But the good, and the bad, have been equally forgotten; and neither Ambition, Greatness, Valour, Riches, nor Beauty, had then the advantages they have since acquired, of perpetuating the Memory of their owners:

owners: This great silence of all things, but what stand so near the present Ages, as a most convincing proof of the Worlds Creation, and of its Creation not very long ago. The other Opinion, though it is most Imbraced by this Generation, yet it is so Ridiculous, that a man of Reason should be ashamed to own it, which affirms, that several Troops and Parties of Atoms, (raised first by an unknown Commission) after they had rang'd the field of an infinite space, did at last under the conduct of Chance alone (for they allow no greater a cause

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to have commanded in the morning of the Univerſe, Rendezvous in a moſt glorious and beautiful World; that ſo many pieces of ſuch admirable Workmanſhip, ſo many Buſineſſes, and ſo many Offices, of the Beginning, Maintenance, and Preſervation of all the kinds of Life, had no other cauſe but an undeſigning impetuous Chance: Yet this Opinion, as ridiculous as it is, is become the principle of their grandeſt Debauchments; on which they Diſcourſe with ſo much Liberty, and Bluntneſs; as is the aſtoniſhment of ſerious Perſons.

But

But they equally hate that Modeſty in Learning, which they do in Love; and they ſtrive to have their Souls equally Debaucht as their Bodies; hazarding the one in all opinions, as the other with all Exploits. A Virtuous perſon how ever ought to be careful of the innocence of his mind; leſt there may, nay there will come a time, when he muſt want thoſe tranquilities: Which is moreover, no ſleight Admonition for our Wits, eſpecially ſince ſome of them (like *Caligula*) are Atheiſts only in fair weather.

Their next great entertainment

ment is Marriage, which they treat moſt ingloriouſly, affirming it to be the Clogg of generous minds; and the greateſt Impediment to the ambition of *Heroes*: They believe Mankind has ſuffered in nothing more, than in the Reſtraints and Captivities of Wedlock; and that no freedom ought to be more dear to his Nature, than wild and rambling Luſts. They think the World took ill advice when it abridged it ſelf of ſo ſweet a pleaſure, by yielding to an Inſtitution, that ſo much dulls and baffles the Spirits; and though they are themſelves

ſelves the iſſue of theſe Beds, yet they cannot believe but their Conſtitution had been much more ſprightly and generous, if they had been born by a Miſtreſs; and that their inclinations had been more elevated and high to great undertakings: They believe that without doubt, the Creſcents of the *Ottomans*, had before now been filled up with blood, and ſlaughters, if there had been ſuch a generation born into theſe parts of the World; and that their Arms had ſucceeded as fortunately as thoſe of the *Macedon* What ever was the belief of their Fathers,

they

they resolve to give the World the proofs of a better judgment, and a braver Soul; which makes them Scoff at Wedlock, priding themselves in their own freedom; and with a scornful pity, despising the Captives of that state: they esteem no man ridiculous in the Town, but the votary of Matrimony; and he that happens to be so of their own Fraternity, if he does not sigh under that yoke, if he does not curse the folly of his Nature, that betrayed him to so grand a slavery, they discard him as unfit for their Conversation: And indeed they have found

persons

perſons ridiculous enough to do as they would have them; to whom they repreſent, that the ſlighting of the pleaſures of Marriage, is a greatneſs of Soul, that ſcorns to be impoſed on; but that the purſuing variety of Amours, is the peculiar Guſto of a great Wit: For that is a principle from which they muſt not recede, that all their Extravagancies, are not only the pleaſing of their Humours, but inſeparable proofs of extraordinary capacities: They muſt believe that it was an effect of their Fineneſs and Dexterity, to bring Wenching into ſo great

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an eſteem, and that nothing leſs than their Induſtry and Arts, could have laid Matrimony under ſo much reproach, as the preſent Age does find it, this is their buſineſs, in their Converſes, the Play-Houſe, and all their entertainments; where if they have occaſion to repreſent to the Gallants a Comical Fop, they make him one who is Wheedled into Matrimony. Vain and trifling Politicians! whom the World has ſo much reaſon to thank for the advantages you procure it, what ſhall it do with your Sentiments? Except unravel the richeſt

richeſt Imbroideries of antient generoſity and Prudence; and make all its affairs as ridiculous as your practices; do you deſire it ſhould be ſo half-witted, as for your allurements to betray the charge of ſo many Ages? But yet, Sir, the progreſs they have already made is very deplorable; the contempt of Wedlock in the Town grows very common; and we have reaſon to accuſe the great Managers of that Humour: They would do well to ſatisfie us, either what nobleneſs, what gratitude, or wiſdom they can aſcribe to their practices, they are very

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rude and disobliging to a con-
siderable part of the Univers
and offer Mankind a great af
front. They are strangely
respectful to their Father
who liv'd in an Age bette
qualified; and who convey'd
them hither in the circles o
that despised Wedlock: Ha
they not stood on the founda-
tions of Blood, and Fortune
but been forc'd to have ro
by their Industry and Meri
the World had possibly look'd
upon them with contempt, i
a low Sphere. And then how
do they discharge the Chara-
cter of wise managers? With-
out doubt, Marriage is the
foundation

foundation to times occurren-
ces, and the principle of ex-
cellent affairs; and if this foun-
tain ſhould be fatally corrupt,
it would injure conſiderably,
all the advantages that flow
from it: For if any Generati-
on ſhould come into the
World promiſcuouſly, all
things would be unſorted and
mixt, and the claims of eno-
bled Virtue, Blood, and poſ-
ſeſſions muſt be made unſuc-
ceſsfully; all things muſt be-
gin again, or yield to ſuch a
Diſorder and Confuſion, as
would ſoon involve the moſt
flouriſhing Nations in ruine
and diſtractions: Thus what
the

the Prudence and the Induſtry
of many Ages, had formed
into a peaceful, and a happy
Regiment, thereby rendring
the Succeſſion of Families
Tranquil and Secure, would
be broken and diſordered, and
the Parent can leave to his
Children only the adventure
of an uncertain condition;
and that Family that was
Rich, Potent, and Eſteem'd
mixing its blood inconſiderate-
ly, loſes inſenſibly thoſe ad-
vantages; and he that would
raiſe Monuments of excellent
things, muſt not only begin
anew, but leave them unfi-
niſhed when he dies; for

he has club'd to the uncertain
iſſue of a Harlòt, yet they
can pretend no right in the
Grandeurs of their diſputed
Fathers; and no Glory, Re-
putation, and Virtue would
be perfect, whilſt it has only
the aſſiſtances of one Age,
and thoſe diſcouraged by the
conſideration of their decay:
Thus in the *Ottoman* Empire,
whilſt the greateſt Miniſter
has conveyed nothing to his
Children, through all their
Succeſſions, there remain no
Monuments of antient Virtue,
Greatneſs, or Power, whilſt
the Children are not permitted
to inherit any of the Acquiſts

of their Fathers: And he that is took up to the highest places of Honour, and Command, considers not that he is to bear himself suitable to the Fame, and Virtue of his Ancestors; nor that he is to leave the same dignities and reputation to his children, but he lives unjustly, carelessly, and voluptuously, and is only intent on his present satisfaction: And the same it would be in various injoyments, and the neglects of Marriage; from which appears the imprudence of those who pretend to instruct this Age: And we have reason to believe, that either some extraordinary

traordinary event must interpose to vindicate such excellent affairs, or else they are still to decline, till they mingle Ruines with the Universe: Those, Sir, who think these Remarks trifling, consider not the strange progress of Vices; for though it is chiefly amongst persons somewhat above the vulgar, that Marriage is ingloriously treated, yet those distempers will descend from the noble parts, as fast as the capacities of instruments can convey them down: As we see it has been already in prodigious Swearing, and other Crimes. And were not

wiſdom and Nobleneſs ſtrangers to this Age; thoſe who pretend to the faireſt endowments of the mind, would never practiſe the greateſt follies of it: I cannot imagine what they would do with that wild liberty they endeavour to introduce; 'tis a ſtrong ſort of leveling they wiſh to ſee in the World; and there needs a great eloquence to make appear the Benefits it would receive from it: Hitherto we have dreaded it as a Torrent that would quite overflow the faireſt Incloſures of Humane Nature; and we cannot perceive their own Ability to

ſtem

ſtem that Tempeſt: But they care only for the preſent; and think not themſelves at all oblig'd to look after the intereſts of the World. All that can be ſaid to theſe men, is, that if their Fore-fathers had been of their Temper, they might now have been Barbers, or Grooms, or left to the Pariſh, who pretend to fairer Titles.

The next great Subject of their Diſcourſes, is the diſhonours of Women; thoſe whom they have not overcome with their Addreſſes, they will be ſure to Conquer with their Tongues; and hardly leave

an honeſt Woman in the Town: They are ſo charitable to think, there never was any ſuch, but thoſe who liv'd ſolitarily, and were never attacqu'd by a powerful Courtſhip; and they particularly attribute want of theſe ſucceſſes to the undexterous Aſſaulter; but they know not how to believe, that where any ſo redoubted as themſelves laid ſiege to a Woman, that ſhe was ever able to withſtand the force of their Careſſes. This is a thing that makes up a great part of their divertiſement, to recount their particular Victories; which perhaps

haps to oblige Posterity, they are so kind as to Record them in some lascivious Songs: And indeed to give them what they call their due; they obtain too many Conquests of this Nature; as it is not to be expected otherwise, from an Assiduity and an Industry great as theirs. But yet, with their favour, it favours but little of good Breeding, or good Nature (for higher considerations are nonsence to them) to reap the effects of anothers easiness or kindness, and then to spread it in every company; whilst none but those persons who are strangely vitious, can de-

light in that Society, where nothing but the Diſhonour and Scandals of Women are conſtantly Repeated; which beſides the Subject, is done in a Language ſo Innocent, Modeſt, and Ingenious, that it is ſtrange ſuch great Wits, ſhould delight in ſo barren conceptions: They pretend to admire the ſoaring, and refinedneſs of the Fancy, but I know never a Plowman, but might deliver himſelf with as much variety of Imagination, as they do upon theſe Subjects: And were it not for that ſtrange pleaſure, they find in exceeding the preſcriptions of Virtue

and

and modeſty, and in ſcorning the limits are ſet to the extravagancies of men, they would bluſh themſelves at ſuch a ſort of ingenuity: I do believe, that never in any Age, was there ſuch a violent and univerſal thirſt after the Fame of being Wits, and yet no Age has poſſible diſcharg'd it ſelf, with leſs real applauſe in thoſe pretences; Wit, though it be properly the vivacity, and the agreeableneſs of the Fancy, yet there ought to belong ſomething more to that high quality, than a little flaſh and quibble, which yet is all that this Age has bid for

that mighty Fame: And it i
not to be queſtion'd, but tha
the next generation, will b
at a loſs to find out that Wi
of which their Fathers ſ
much boaſted: We affect th
beautiful Trimming of Fo
raign words; the youth, an
pleaſantneſs of the fancy, bu
the ſubject is contemptible o
which this dreſs is beſtowed
which with time, wearing, ſul
lyed and out of Mode, no
thing will appear ſo ridiculous
as that unvalued Subject; o
which we may ſay, as th
Poet did once of the Woman
that it is the leaſt part of it
ſelf. Beſides, when they are
witty,

witty, they are alwayes beholding to Monſieur; in which they equally diſcredit themſelves, and their Nation: To place Wit in a Mode of words, is little commendation to the fancy of him that wears it; a ſufficient quantity of theſe words are uſed every day by a Block-head, whilſt yet they penetrate into the nature of nothing, but like Arrows ſhot into the Air, fall idly back upon the Earth: And then their Nation is little beholding to them, whilſt they undervalue its Antient, and unaffected Language: I cannot but think, that our Anceſtors

Anceſtors underſtood themſelves as well as we do, and ſpoke as much to the content and pleaſures of thoſe they entertain'd; who yet larded not their Diſcourſes with ends of *French*; they were careful of the true glory of *Engliſh* men, to juſtifie the Dominion of their Language, equal to the Dominion of their Seas: Me thinks our Nation bluſhes, and appears out of Countenance to ſee it ſelf neglected; whilſt the leight *Gallia* receives all the Courtſhips of its ungrateful Youth, and it has reaſon enough for a juſt indignation; whilſt it is done with

the perverting of a better Genius; and a rendering that Fantaſtick which was before ſerious and manly. As every thing which is natural is the moſt handſom, ſo it is free from the follies of affectation; and as much as we have ſtudied to Ape the *French*, we have yet only reach'd that perfection as to be Ridiculous: Beſides, they look upon us as a Nation to whom they give the Laws of Mode; and preſently raviſh with tranſports from them, the ſmaleſt trifles they are pleaſed to Countenance: This is a great Pride to them, whilſt

whilſt they ſee themſelves to preſide over our Genius, and to guide it into all the Faſhions which their rambling Fancies take. The *Spaniard* (though affected enough in this way) yet in this underſtands his Reputation; whilſt having diſputed with them for the univerſal Monarchy, ſcorns to truckle under the Laws of their Mode; and ſullenly keeps to a Faſhion of ſome hundreds of years, rather than to appear inclined to the lightneſs of his Neighbours. But it were better to let them command our Dreſſes, than our Language, becauſe

becauſe theſe are to be altered by time, whilſt the other ſhould be left pure and unblemiſht to Poſterity; from whom we betray the glory of our Fathers. This ought to be the principle concernment of the Wits; becauſe as they guide the inclinations of the Youth, ſo they are capable of delivering themſelves ſweetly and pleaſantly, in the Native beauties of our Language: and can render their conceptions lovely, without the paint and imbelliſhments of *France*: 'Tis they muſt reſcue our captived Language from the fetters of that Tongue: Which would

would be more generous in them, and procure them a greater Fame, than to make their boaſt (as I know ſome of them do) that he cannot Write well in our Language, who underſtands not the *French*. It is no wonder to hear a Fop, Pride himſelf in ſtore of *French* words; becauſe his Memory is all the fountain of his Sence; but it is not ſo with the Poets, who pretend to the moſt Elevated and moſt refined Notions. I ſpeak not this, Sir, out of a diſreſpect to that Language; highly neceſſary to all that frequent Courts; and that have

have to do in the Important affairs of the World: But yet, where that and our own Language dwell together in the ſame Capacity, like the Currents of the *Tavas*, and *Danubius*, they ſhould never mix in all their Converſations.

But, Sir, I have kept you long enough in theſe conſiderations. You may now juſtly expect ſomething to divert you Let us then compare ſome of the ordinary Town Adventures and Exploits, with the Sentiments before mentioned; and indeed, it is their Actions that will be moſt capable of tranſporting you to

a

a glorious emulation; so though the ſweetneſs and the beauty of Diſcourſe, is a thing very Enamouring, yet action is the darling of youth and of a ſprightly diſpoſition. *Rome* found its old men buſineſs for their Eloquence, in reſcuing diſtreſſed Clients, and in appeaſing the diſorders of the people; but the Youth were continually buſied in the Wars, and generous atchievements; and indeed all Nations, have eſteemed Wit of a ſecond venture to Arms. Now, Sir, if you have this ambition about you, you ſhall not fail of meeting in the

Town

Town with ſtrange ſatisfa&ti-ons. There are men, who begin not the day till Noon; the Morning affording the ſweeteſt ſleeps, and the pillow being the beſt place to take Counſel on, for the adventures of the evening: That of the Play-Houſe is the firſt Stage, where they can ſupport the repetition of an old Play, if they can but make Love to a new Beauty: They come not hither to learn Wit, for they preſide over the Language of the Stage: But they come like true Knights Errant, in ſearch of adventures; and their Humours are ſo much allied

to

to the Romance, that the
can do nothing without t
Diſtreſſed Lady; where
any thing heightens their A
petite, and pleaſes their Fa
cy, by the little ſleights of
Maſque, or ſome pretty ſtr
tagem, they become eager
the Quarry, and apply them
ſelves to all the Arts of th
Game: But their princip
buſineſs in this Houſe, is
meet their Friends, and
joyn themſelves in a Squa
dron for ſome gallant exploit
Which perhaps is firſt at
Houſe of Pleaſure, and the
the *French* Houſe; where h
ving repeated their forme
gallantrie

gallantries, and heightened their courage, with eloquence and Wine, they are fit to gather freſh Bays for the Garland of their triumphs; and to add a new luſtre to their former Actions. In theſe brave Humours, has many a Watchman been forc'd to meaſure his length upon the ground; the poor Conſtable been put beſide the gravity of his Interogatories;--- Many a timerous Female has been forc'd to fill the Air with Shrieks, and Complainings: Whilſt during this cloſe engagement, the thundering Cannon of their Oaths, have

with

with horrour fill'd the Neighbourhood: And when they have obtain'd such Victories as these, lest they should not find an Historian capable of Recording to the life, their noble performances, they are committed to the Pages of a Sonnet: Whilst our Gallants like the *Roman*, conquer and write at the same rate; and indeed to such a courage, such an Eloquence is necessary lest the life and vigour of their actions should languish in the Dullness of ordinary Stiles. It is, Sir, to such dreadful things as these you must be Bred, if you covet such com-

pany

pany; they caſheir all that are faint-hearted, or unfit for the Wars, or that have not a Body capable to indure the Diſcipline and Toils of their Camp: To be a great Wit, is but an imperfect qualification, for they aſſociate with none for ſpeculative pleaſures: And eſteem him Ignoble, who dares not Act at the rate he can Dictate: Which has been found in the Fortune of ſome Modern Wits, who have been neglected, becauſe unfit for Exploits: So that if you would joyn your ſelf to the converſation of theſe Gallants, you muſt well examine your ſufficiency

ficiency and courage for the
higheſt Atchievement. There
is moreover, another task be-
longs to him that accompanies
with them; and will paſs for
Wit in the Town, that is, you
muſt write a Play: Which is
a kind of Fantaſtical neceſſity
impoſed by faſhion on a Gen-
tleman, who is obliged to ha-
zard his Abilities, and ſuch ne-
ceties of Fame, and Humour
The caſe is not the ſame with
him as with a mercenary Poet
who ventures for his gain, and
not like a *Hero*, whom the
deſire of glory alures to write
the firſt can ſupport a miſca-
riage, not only through ne-
ceſſity

ceſſity, but alſo by the advantages of getting Money: But the other, according to the Chymærical rules of their Honour, ought to diſpatch himſelf with his own unfortunate Pen, which has ſo ill ſerved the intereſts of his Glory, and bluſh to ſurvive ſo ſhameful an overthrow: He that performs any thing of this nature, ventures at the firſt rank of Wits; and to gain the higheſt ſteps, where this Age has mounted its ambition: But he that is unſucceſsful in the attempts, falls down with the greater precipitancy amongſt ordinary men; and not only

loſes his hopes, but his former ſtanding, in the diviſion of Wits. Which has been found in ſome of the endeavours of our times, where thoſe that have paſt for the greateſt wits venturing on the Stage have diſcharged themſelves ſo ill in their pretences, that the world will by no means allow them what they formerly poſſeſſed; & are moreover grown ſuſpicious, that among thoſe they name for the greateſt Wits, there is that ſame barrenneſs and dulneſs, with which they reproach inferior men; he that has got the Reputation of a Wit, ought to maintain

maintain it by ſuſpicion, and not expoſe too much of that quality to pitiful Cenſures; ſince he that writes, puts himſelf on the ordinary trial of his Country; but he that utters only in Juncto's and Cabals, ſtands alone to the Trial of his Equals. Who are not to judg by the general Laws of Wit, but by the principles of their own Honour, that is their allow'd Humour. So that both your Wit and your Perſon, Sir, muſt run equal hazards in your joyning with theſe men. There are ſome it is true, not only of a more peaceable temper, but alſo

leſs ambitious of Wit: But there is nothing amongſt them, that will be high enough for the Emulation of a Country Gentleman: Their buſineſs is, to make long addreſſes to a Miſtreſs, or to ſit till Midnight at a Tavern: Where they talk judiciouſly of ſome new Piece of Wit that goes about the Town; or the fortune of the Poets: To value themſelves by their ability to dreſs well, and their quick intelligence of a new Mode. They will entertain you with long winded and ridiculous ſtories of their amorous ſucceſſes; they will find faul

with

with the ſitting of your Peri-wig, or the way you have in managing your Cloaths: And though to follow the faſhion of Converſation, they will ſpeak with Encomiums on the Wits, yet they damn all Sence and Underſtanding, where the man is not adored, but in that caſe they are forc'd to Truckle under the Laws of Fame. And now, Sir, if you ſhould paſs from this Gentleman who pretends to do nothing; and ſeek for a Friendſhip amongſt men of Affairs; you would yet miſs of what you ſought; there being nothing amongſt them

agreeable to an indifferen
Perſon. If you go to the In
of Court, where you wi
hear the diſtreſſes of Client
with the Murmurs of tho
who continually ſolicite a c
pricious or a ſullen Juſtice
amongſt men who are buſie
with theſe concernments, th
Idæa of Converſation is com
monly very Pedantick, an
unpoliſht, and in Truth, no
worthy of a Gentleman; whe
men ſtudy not ſo much thing
noble and generous, but th
Arts of palliating wrong, d
defeating and deferring right
With what pleaſure could
you ſeek the friendſhip of
mighty

mighty Clark, who having a head crouded with Records & Statutes, ſits drowſily brooding over unjuſt cauſes, with the wretched ſatisfaction of tiring out, by pedantick ſtratagems, the Votaries of Juſtice; endeavouring to draw Clouds on Sun-beams, and to hang thoſe Miſts on truth, that it ſhall wander in the cleareſt evidences: Forcing his conſcience, tamely to truckle under the love of Money, and of Fame. Certainly this man can have nothing in him agreeable to the principle of Nobleneſs, found in a Gentleman: Neither if you ſhould

ſtand off from his endear-
ments, would his indifferen
Converſation afford you an
contentment; whilſt he migh
entertain you with a long ſto-
ry of his Induſtry in Cauſes
with honourable Encomium
of the wiſe Speeches of hi
Judges; a blind Admiratio
of thoſe who have wit enoug
to get a great deal of Money
with the Factions of the Ba
and the riſe of famous Ple
ders; and ſuch unprofitabl
Harangues which ſignifie no
thing to an indifferent Perſon
who is not intereſted in tha
manner of Life. If, Sir, yo
addreſs your ſelf to th
younge

younger men of thoſe Societies, you will find many of them to have only juſt ſo much of the gallant Humour as ſerves to make them ſingular, if not ridiculous; whilſt they are the idle Imitators of thoſe things they cannot come up to: If you have a mind to divert your ſelf, you may behold in them juſt matter for ſuch an entertainment; whilſt you ſhall ſee them manage the affected Strut, and their half-moded Garniture: Hear them ſpeak in the Phraſes of a Play, (that Modiſh ſort of Canting) and becoming the Inſurers of their own glorious

adventures: They damn
things but the extream N
ties of humour; and even so
the Learning of their c
Society, whilst they ex
the magnanimities of a Bra
They pride themselves in t
Amours to a Sempstress;
in Swearing like those w
keep company with the W
Nay, you must take their oa
for their Wit; for they
lieve their profuseness t
way, a sufficient proof
their being furnished w
that Quality: But with
this noise they know little
that address, of which th
are the fond Idolaters. T

is to be understood, only of the vain, the imperfect, and the half-witted part of them. For these Societies are, otherwise, the Nurseries of men of great Abilities, and Virtues.

I believe I have said enough, Sir, to divert you from seeking a friendship amongst those men. In these Distresses, I presume you will not apply your self to the Merchant, whose Business is Profit, and Interest; without any design upon the Improvement of arms, letters, or conversation. I cannot imagine, Sir, that you will seek lower for a society. But yet I have omitted

one

one ſort of men, where yo
will be confident of bein
Relieved, and they are th
new Philoſophers: Here in
deed, it were the higheſt In
juſtice to ſay you ſhould b
deceived; whilſt they hav
given out themſelves to hav
done ſo much for the advance
ment of Knowledg; an
ſeem to have obtain'd a Victo
ry over it, with the ſame ce
lerity as *Cæſar* did, who onl
ſaw and overcame. It is un
der their conduct that Learn
ing has made ſuch famou
Acquiſts, whilſt they have le
it Victorious through the glo
rious Regions of the Skie
through

through the ſhady Empire of the Main; carrying its Arms ſo far on the Continent, as to ſtrike its Enſigns to the Center of the Earth; giving it ſo abſolute and ſo entire a Victory, that it may now, like the ambitious Youth, lament the ſcarcity of Worlds. This, Sir, is the ſum of their pretences, and what they proclaim; but you will be a little ſurprized, when you ſhall find them ſo long groveling in Mechanicks: And pinioning with thoſe meaner Arts, the Mind, which ſo many Ages had uſed to happy flights; Cauſing ſuch a noiſe about the

infirm foundation laid by ou
Anceſtors, as to make th
magnificent Structure haz ard
ous of being abandon'd b
thoſe eminent Wits that hav
Lodged in it With thei
Gentlemen, I am aſſured, yo
will not deſire to ſpend you
Time; and with any of th
former we deſire you ſhoul
not. You muſt in theſe di
ſtreſſes turn Gallant, and joy
your ſelf to the company o
Women; to ſpend whole af
ternoons in kiſſing their hand
in admiring their dreſſes, an
pretending to receive mortal
wounds from their Beauty
But yet, over and above tha

this

this were an idle Life, you would be discarded if you used it; for we are not now adays for Lectures of Platonicks; since many of our Women are grown as hardy as the men, and love a taste of the thing you wot of, to relish their Conversations: They deride the formality of hearing long Discourses of their beauty, of the Atchievements of their Sex, or any of their Adventures that are not Arch and Couragious: So that, Sir, you will be more ridiculous in these attempts, than unsuccessful in the other. If you should last of all, abandon

particular Societies, and chop in with all in common: The Park, the Play-House, the Eating-house, and the Coffee-house: You will hear an unintelligible Buzzing, and a noise of what you understand not: Some snatches of occurrences, whose beauty you are not able to perceive without the knowledg of the whole: If passing by the Benches of the Pit, you should hear a young Gallant swear, that he had appointed the assignation at Eight of the Clock; you could not tell whether it was an Intrigue with a Countess, or with a Citizens Wife: If

you

you ſhould take a walk, and diſcover a courſe betwixt a *Hero*, and a Lady in a Mask; except you were acquainted with her Voice, and her Faſhion, you could give your ſelf no account of the Hunted Beauty: Theſe things, Sir, would perplex that curioſity they could not ſatisfie: And beſides, nothing at all inſtruct you in the glorious adventures of the Town: And then for the great Mart of Lies and Nonſence, the Coffee-houſe: If you could furniſh your ſelf with ſo much patience, as to ſit here half an hour; you might hear one Gentleman

ſay

ſay to another; I am ſurpr
zed, Sir, at the News you to
me laſt night; I did not b
lieve that Nation was capab
of ſo much fineneſs and dext
rity, now if you were no
there at the preciſe time of ut
tering this Intelligence, o
the foregoing Evening, yo
could not underſtand of whom
it was ſpoken: Except yo
civilly ask the queſtion, whic
is an affront to, and below the
gravity of that place: And be
ſides, unleſs you know your
ſelf to be of a remorſeleſs, and
bloody diſpoſition, you will
be extreamly moved by com
paſſion, at thoſe Tragick Hi
ſtories

ſtories you will there find uttered: the Sacking of Towns, the Cutting in pieces of gallant Troops; the approaching Cataſtrophies of Nations; this misfortunes of eminent Stateſmen; the Fantaſtick Criſis, under which puiſſant Monarchies groan, *&c.* Will there be ſo continually thunder'd in your Ears, that you will often be obliged to a concernment for thoſe Perſons, who really ſtand in need of no ſuch compaſſion. Beſides, there will be this inconvenience in general Remarks; that you muſt expect to be Jeer'd with a witneſs, if you preſume

ſume to peep into the Myſte
ries of a Humour, of whic
you are not the Craſts-maſte
the Profeſſors of every I
trigue, taking a great pri
to deſpiſe a pretended *Novi*
ate: And I have known a litt
Hector, more to glory in t
ſleights he is capable of uſi
in picking up a Wench, a
in the variety of his know
ledg, than a great Capta
ever did, in the ſtratagems an
Pol'cies of War: The deſi
of Glory and Singularity
now as violent as ever, thoug
its ſatisfaction is placed in ſuc
trifling and idle acquirements
neither ſhould you meet wit

so much contempt, if you came to know the moſt glorious Myſteries of War, or rule from its greateſt Maſters; as you ſhall if you apply your ſelf to a Gallant to know the Modes of the Town: Who bears himſelf more upon ſuch a ſufficiency, than the others could upon theirs: So that it will by no means be agreeable to the height of your ſpirit, to pretend but in part to the Humours of a *Hero*; becauſe you will be ſtrangely ruffled if you are found ignorant in the niceſt points. I can think for the preſent, of nothing elſe that is important in the occurrences

rences of the Town. A
now, Sir, what is it that y
ſee in this manner of life ca
ble of pleaſing you? Or t
ſhould cauſe you to prefer
before the Innocence, Ma
neſs, and pleaſures of y
Country one. Do you
ingloriouſly, becauſe you
to Bed at ten a Clock, and
not up the Sun to uſher you
your Lodgings? Is it m
pleaſant to lie in little Roo
more incommodious than
Lodge of your Porter, t
to be well attended, and
command in the Palace
your Anceſtors? Is ther
neceſſity that you ſho
eſt

An eſteem that day as loſt, in
you which you have not ſignalized
capa your valour on the Apple-
tha women, the Conſtable, or the
er frail Glaſs-windows? Giving
anl by ſuch actions a luſtre to the
you night in which you do them,
liv that ſhould make it capable of
u grivalling the brightneſs of the
d ca morning. I ſee no neceſſity,
ou t Sir, of humouring ſuch an
nor ambition: Or are you not edu-
boo cated like a Gentleman, except
n th you have half a ſcore times
tha been under the hands of the
d t Surgeon, for the Conſumpti-
ce on 'tis ſurely a very fantaſt cal
ere Genius that governs this Age,
hou to place the glory of a *Hero*
ſteen in

in ſuch odd ſort of ſufferings
are you obliged by the rules o
the new Honour, to ſwear ſo
prodigiouſly, as if you were
made Maſter of the Artiller
to the Devil, or elſe you can
not be reckon'd a man of good
utterance and ſence; We can
here, Sir, eſteem you well
enough without ſuch loud
ſtreams of Rhetorick; and
ſufficiently value your gene
roſity, though you oblige no
your laviſh ſoul to ſpend all it
Virtue in a moment. You may
Sir, (according to our opini
on) try your ſtrength better
in the manly exerciſes of the
Country, than in the De
baucheries

baucheries of the Town! and find leſs repugnance in making Love to a Lady, whoſe Virtue equals her Beauty, than in laviſhly preſenting of Wenches, who will ſpend your bounty as freely on a Groom, or a Foot-boy: Your mind will certainly be more tranquil, and more capable of generous Thoughts, that has the Idæas of Juſtice and Innocence to careſs it, than when it is heated with the Exploits of the Town; thoſe minds who have alwaies before them the Images of ſuch low and common things, can never generate Actions truly noble or

worthy of *Heroes*; ſince it
impoſſible for the ſoul to pr
duce any thing above its Id
And in ſhort, Sir, what ſat
faction do you imagine
Lady will take in the kno
ledg of theſe things: Will ſ
not have juſt reaſon for h
grief and diſpleaſures, wh
ſhe ſees how ill you impro
the care of her education, a
what a diſagreeing Struct
you raiſe on ſuch a foundatio
ſhe will ſee with infinite gri
the diſappointment of h
hopes, whilſt ſhe muſt lea
behind her only the Nam
without any of the Virtu
that were Illuſtrio us in yo

Family

Family: As she will reflect with trouble on those happy Mothers, who all along had a charge in your Race; and who died with the contentment of a prosperous conduct; when at the same time, though her prudence and her diligence have equally theirs, yet her charge has alone miscarried: she has been a fruitful Mother, and set you in the Clusters of *Heroes*, but she must see you growing Dim and Sullied in the circle of so bright a Race; and she will believe that the glory of your House is set, since a Name adds nothing to Family, without virtuous

endowments. And in fine, Si
we that have hitherto been ho
noured with your Friendſhi
ſhall not know after wh
manner to receive you, whe
you return from the Town
we know you will ſufficient
deſpiſe not only our capaciti
but our Courage ; whilſt w
can neither talk, nor act at yo
admirable rate : Nor I belie
will you ever be able to inſp
us with your Gallantry
mind: We can very peaceab
go to Bed by a Candle, a
not deſire to ſwim to our
poſe through Blood or Win
We are guilty of that goo
breeding as to think it rude

lie long after the Sun; neither have we thoſe prodigious adventures to dream of, as could endear the Pillow to us beyond the hour of twelve. Well, Sir, we muſt take our leave of you when you go, and never expect to ſee that accompliſht Innocent young Gentleman again in our Country; but one that will become the terrour of the Piggs, and the Pullen; and that will level ſuch an Artillery of Oaths againſt us, as muſt oblige us to ſtand off with our Careſſes. Thus, Sir, like Juſtice, you muſt be a ſtranger in your Country: Or return again to the boſom of

endowments. And in fine, Si
we that have hitherto been ho
noured with your Friendſhi
ſhall not know after wh
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your *Heroes*; where after yo
have cut off another fa
branch of your Eſtate, you wi
have added enough to the tr
umphs of wit, and humour: an
though with leſs glory, y
more diſcretion, return like
Conſul privately home: when
you will have time to reflect
like an unfortunate aſpirer, o
all the precipitancies of a wil
ambition; and on the fant
ſtick Paths are trod to the glo
ry of this Age: Yet you wi
then find that all your exerci
of Eloquence, and Arms, t
which you had been bred i
the Town, will not beſtow up
on yon a ſufficiency to ſer
you

your Country, with reputation and ſucceſs; or to preſide over the fortune of bickering Nations: But though your Age will not feel the weight of your Laurels; yet it may the ſmart of your debauchments; and the extravagancies of an hour, may accompany your ſence to the remoteſt moments of your life: and that reaſon to which time will reſtore its juſt Dominion, will not only with indignation ſee the miſcarriage of its affairs, under the conduct of a wild Humour; but alſo, like a juſt Prince, behold with pity the ruine of its Intereſts, and the fatal waſts of its

Inhe-

Inheritance, under the regi-
ment of that Tyrant, when
muſt live a ſolitary and
drooping Monarch, lamentin
the captivity of its noblest
Princes, carried away in the
Incurſions of youthful Luſts,
and grieve to have arrived too
late to reſcue the faireſt ſub-
jects of its powers; when the
pleaſures of what it poſſeſſes
will not be able to divert the
trouble of loſing what it ought
to have enjoyed. After all, Sir,
you will add to thoſe nume-
rous inſtances, that ſhow to
the world the alone power of
experience: Whilſt all the
Remonſtrances of others; and
the

the admonitions of our beſt Friends can never prevail ſo effectually upon us as our own trial of things: And that he which will be truly wiſe, muſt be at his own coſt, and not expect it at the expences of others. Yet from that Experience, you will not receive inſtruction with that friendlineſs and ſweetneſs, with which now your Relations make you their Remonſtrances: That Lords it, and impoſes, ſitting upon our minds like ſullen Counſellors in declining ſtates: Preſenting us not with the Picture; but the Original of unpleaſant things. Experience

ence is the last Instructer
Mankind; having in that Au
thority and Eloquence,
which Examples and Precep
are destitute: Whether or no
'tis reserved as a punishmen
of untractable dispositions, t
know with a blush and regre
what they would not receiv
with an even and a tranqui
temper. Or whether it is th
surest way to conquer an in
glorious affection to Vices
certain it is, it has triumphe
in very great instances of it
power; and reclaimed thos
that were impenitrable t
sweeter Arts: And there ha
not past any Age, in which

it has not done ſomething extraordinary and eminent. But yet it was the deſire of your Relations, that you might have eſcaped its Diſcipline, and that not only becauſe it would ſhow more generoſity to be otherwiſe admoniſhed; but alſo, becauſe that is known to be ſometimes very ſevere, and to have that fatality in its precedure as to ruine the ſubject it inſtructs: Allowing but ſome few moments of being wiſe. We heartily wiſh that you may be ſpared from thoſe ſeverities; and ſince you will be left to the Documents of experience,

that

that it may deal favourabl
with you, and kindly ſhe
you in a little, what the grea
er amounts to, is the paſſio
nate wiſh of all that kno
you: And particularly of,

Sir,

Your moſt affectionate Frie

and humble Servant.

To the

READER.

IT has not only been the Fashion, but esteemed a Justice in every Age, to assist those Theams that have been run down by a Popular prejudice and contempt: Marriage appear'd so to the Author of the following Paper; which suffers too much in the loss of its Veneration and Esteem; had any more Dexterous, found that Generosity about them, as to have performed an act of so much Justice, they had prevented this attempt of the Author, who writes not out of affectation nor a busy humour. But it

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seemes the wits are revolted, a
have taken imployment under
Tyrannick, and prosperous vice
whilst those who are best able
appear for so excellent a Su
ject, have deserted it, the assista
ces of meaner Persons, thou
they may want the applauses
Succes, yet they lose not t
Character of Kindnes. A
when others are strangly implo
ed in heaping! Reproaches u
on Marriage, and in ascribi
disadvantages to it, whilst th
affront it with their new Wi
and their modish Vices, nothi
can appear more Just, then
vindicate it, by Recapitulatei
those benefits that it has prod
ced in the world: it is a witne
great enough of its misfortune
that it needs to be Harangued
since its practicall Esteem and Ve
neration, had 'till now preserve
it from the want of Elogies: bu
when

when it is reduc'd to that condition it is high time to erect it Monuments, whilst the world is so fast forgetting its *Reputation* and its *Grandeur*. But whilst the Author has attempted this, he must say in his own Justification, that he has only interessed himself in the Subject, without reflecting upon any that have procured it injuries: and indeed every Writer, should proclaim like the *Roman*, *Pacem cum Hominibus, Bellum cum vitiis*. 'Tis far from his humour to show a disrespect of that nature to any Person, and as far from his beleif, that the way to reclaim others, were to expose them by severe Reflexions, they will do him an injustice who think so of him; and equally traduce him, who should take his taxing the Crimes of some, for a Censure on the whole Community: he only designes to

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ſhow the vanity and the fault
thoſe who becoming enamour
on a fatall humour, muſt
make their addreſſes to it in
ſtrange a manner, as to impoſe
on the beleif and practices of
thers; and in aſcribing the co
currence of the whole Town
the efforts of a private Humo
We are well aſſured, that th
vices have found impregna
more Perſons then they can pr
tend to have Conquer'd. Thou
at the ſame time, ſince all V
is progreſſive, and eſpecially wh
it is puſht on, by ſo ſtrange a co
fidence and affectation, it is bu
ceſſary to fix ſome Accuſatio
on that Practice, whoſe noiſe
daring temper, may in time, ma
more conſiderable devaſtations
the poſſeſſions of that Vert
which yet is left ſecure and
corrupted. And the Author d
ſignes this Declaration not only

an excuse for the following Paper, but also as a Justification of what he has formerly written, in which he finds himself censured as taxing the whole Town with those blemishes, which he only affixed to the affected and imposing humour; though he can esteem that reproach as no other then an Evasion and an Artifice in the faulty, since those whose innocence is assured, never concern themselves in any Reflexions which belong not to them.

—Thus far I had written, when I received an Answer to my *Remarques*; but it was neither with *Trouble* nor *Surprize*; since I very well know, that it is impossible for the most modest Adversary to defend himself from the present briskness of the Town wit: which spares neither a Friend nor an Enemy: the trade of *Poetry* and *Raillery* [must] go on,

or else all the Town wit [must be starv'd. I received no disor-der in the least from any thing in his Book; only his Preface put me in-to a little heat, in which I [must tell him, that amongst all the bad Company he beleives I have kept, I yet never met with any-thing so disingenuous and ill-bred as his odious Epistle: and I can assure him, that I have given the World greater proofs then him-self of contrary Impressions: but the anger is over, and I am his most Humble Servant; and though he beleives me to be a *Pedant*, a *Tutor*, a *Secretary*, and *Squire Clodpate*. I will yet imagine him to be a great Wit, a Gen-tleman, and if he pleases a Per-son of Quality: for I always find it more easy, as well as more civil, to give Elogies, rather then reviling: as for his design, it was brave, and not at all

ll *Dangerous*; for what could he le leſs, when he was perpetual- y egg'd on by a fair Lady ho was reſolved not to admit f his Courtſhips, except he ap- ear'd prodigiouſly Ingenious, as e is otherwiſe ſweetly accompliſht: he appearing of a *Capricio*, like hat Princeſs, who would have refuſed for her Gallant, the handſomeſt man in *Europe*, if he had not been alſo at the ſame time, the greateſt wit of the *Conclave*. I congratulate you Madam, in the choice you have made, of a Servant; he has acquitted him- ſelf well of your Lady-ſhips Com- mands; and I hope, when you have any others, you will not beſtow them elſe where: but yet if at any time, you ſhould requeſt him to write your Life, let me beſeech you, to forbid him to put an Epiſtle before it, for he has the worſt faculty that way.

way, of any Gentleman I kno
All that I ſhall ſay to his Boo
is, that it is throughout one gr
miſtake; and that firſt, in t
ing thoſe Reflexions to be inte
ed for all the Town, which w
only directed to a very few P
ſons. And then to affirm th
the words of *Age*, *Nation*, To
Societies, &c. were General, ſin
it is ſo plainly to be ſeen, h
the *Cenſure*, and the *Character*, th
none but a foole would have trea
ed them in that manner: an Ag
a Nation, a Town, in which a
ſo much Learning, Bravery, a
Vertue; and particularly, thoſ
Societies that are by all th
world honoured and revered, fo
thoſe endowments the Gentlema
has mentioned in them. All tha
I proſecuted was a vain and en
terprizing humour, which hav
ing (upon occaſions apparent)
found amongſt ſome of the Wit

I after followed where it had took refuge in graver Communities, the former received the research, like those who are justly esteemed the greatest Wits of our Nation: but amongst the latter, it met with the *Haloo*, and the R*an-dan* for the Country: this it is to have any thing to do with those Gentlemen, for my part I disclaim them, and shall hereafter be as unwilling to Note their Imperfections, as I have ever been to admire their sort of Vertue. Another great mistake is, that I designed Sir, *T. L.* for a *Hero*: what was intended in him, was only to show that a Gentleman who had arrived at all the perfections of a good Education, might live more prudently on his Estate in the Countrey, then to spend it in the Town, only on women, Playes, Garniture, and Fricacies: and this

this Gentleman knowes (who must be a man of the Law by his frequent Quotations.) That his Majesties Father of Glorious Memory, Commanded by Proclamation, all Country Gentlemen to reside on their Estates, and not to come to the Town, to *Hero-fie* in eating of *Ragoo*'s, and *Fricacies*: and in short, next to those whose affairs lye in it, it is properly a place for younger Brothers, who may raise their Fortunes, by Armes, Letters, or Conversations. I think I have in these few lines, answered all that the Gentleman has Objected. There is only a great deal of Divertisment, Reviling, hard Words if not Pedantry too, behind: for which I shall say in the Gentlemans behalf, that as for the former, he endeavour'd to imitate the present mode of Writing, and he does excellently well for a be-

gin-

ginner, and he may easily be excused if he has reach'd but few of those perfections required in that criticall Stile: and as for the latter, having to do with a *Pedant*, and a *Tutor*, he could not but forget that Civility and Respect, which without doubt, is (otherwise) naturall to him: and he thought it needless, to use any of the Lawes (which he found not in his study) of *Writeing-Masarade*; since he thought himself not at all obliged to show any respect to one in a *Vizzard*. But I resolve, for my own part, to be more carefull, and wish heartily his friendship and reconcilement; and if the Gentleman, who has succeeded so well in Letters, should also make his applycations to *Armes*, if Sir, *T. L.* and his Tutor, meet him in the spring, on board his Majesties Fleet. I know that Person, will endeavour

endeavour a friendſhip betw
this worthy Gentleman, and
Mothers Secretary: but I wo
not willingly defer it ſo lon
but rather perfect now ſo I
portant an affair. Come Sir,
are out of humour; I wiſh
might injoy you a little in
Country; where you ſhould h
good entertainment, though
might not meet *Aſtræa* there
(whoſe alluſion you ſo unkin
ly miſtook) my Lady will tre
you with extraordinary Mag
ficence, and her Secretary ſh
ſerve you with great officiou
neſs: you ſhall Drink, Hun
Hawke, Courſe, nay you ſha
ſtay on *Sunday*, and hear o
Parſon, who is an honeſt Ge
tleman, though poſſible he ca
not Preach ſo Divinly as *Maxim*
I have now done with the Gentle
man. I have only a word to ſay
the Town, and particularly the vi

dictive

fective Ladyes; as for any thing in the Remarques, I do affirm on the reputation (with my Answerers good leave I would say it) of a Gentleman, that I never intended it in the least, to impair the reputation of excellent Persons; or the Conversations of the Town: and I hope no other will be guilty of so unkind a mistake, as to think I meant Age, Nation, and Town, any otherwise, then as they are frequently applyed to particular humours: Nay I will say further to prevent any other Essayes; that the *Remarques* was in a manner Printed against my desire, (though I will not accuse a Gentleman who had eat, and drank, and slept in an Inns of Court.) And besides, that there are some things in it

it which were not my ow
I know there is no Per
of Juſtice and good Natu
but will be ſatisfied with t
Apology : and as for othe
I am wholly careleſs of their Ce
ſure.

To Antonia.

NOthing is more just then the Dedicating this following Paper to you: neither could any consideration oblige me to forbear it: and even whilst it seeks a shade, it yet desires so illustrious a patronage. what ever censure it receives in the world, will soon be forgot in the kindness you will shew it; and the favour of so excellent a Person, will sufficiently reinforce it against all the assaults of custome and prejudice. And in the privacies where we now are, I may assume the liberty to say, we are the votaries of the neglected Theme; and acknowledge the Divinity of that Altar which the Irreligion of the Age has abandoned: all our regret is the difficulty we have found in making that sacri-

ſice, which is now eſteemed the degene-
rate Devotion of the World. Though
Vertue has loſt its Traine, yet it re-
ceives the moſt obſequious reſpect from
us; and it has not been our hearts but
our conditions, that have refuſed its
conduct in the track of Ages. We are
not yet become Atheiſts to a Hymen,
nor deſerters of a fidelity which is load-
den with reproaches: Neither do we
recount theſe things in a ſhade, becauſe
we bluſh to avow them in the Sun beams.
No Antonia, we have depoſited thoſe
reſolutions in faithful aſſurances, which
we would at any time be willing to lay
out for ſo fair a purchaſe: in which al-
ſo we have preſerved our Vertue, like
ſnow, that's in cold houſes ſaved from
the Eſtive ſeaſons of a rageing vice:
the age has no propitious ſentiments
from us, nor do we valew the reproach of
being ſingular in our vertue, the anci-
ent Idea's, though the world may pre-
tend they are faded, are yet more charm-
ming to us, then the gayneſs of their
preſent

present Images: All their Paint and imbellishments cannot enamour us on these; nor has the dirt they have flung upon the former, prevented us from admiring an unequall'd beauty in them. We have given them the Ascendant of our soules; and they have fashion'd there that fidelity and justice, which will be for ever the ornament of our breasts: neither do those qualities appear less fair and agreeable to us, whilst their habilements are out of mode. Now the popular fury and practise has proscribed a vertuous love, it receives a protection in our hearts; and we can boast, that it shall never be resin'd but with our lives: we are sorry to give it no larger a Territory; and we would gladly lead it farther into the affairs of our lives: we are not stopped in those designes by the Platonick precaution, nor a fear to try our Ideas by action: we have took other measures of a just and happy life: and prefer the example of generous Ages, before the

fictions

fictions of Romance: tis not because we love their beautifull wanderings, that we are kept in a perplexing Labyrinth, and know not how to come at what we love; Since it is not our humours, but our affairs, conceale the Clue. In the mean time, our inclinations and our wishes will appear a justice to that design; and a respect to the memory of our Fathers: Nay, we rather see ourselves deprived of some of the felicities, then cut off from the generous interests of that State: we have erected votive Altars to Hymen; and pay the more disinterested part of the Devotion: our Piety has nothing in it of Mercenary, whilst the mind is the only Devote. we have surpassed the Poetick Chymæra's, by a truth that has out done their Fables; and yet that passion which has equal'd their flights, shall ever keep it self above those loathsome places where they rest their Genius: itis not grown giddy by the height, nor will its flight ever become

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the Precipice of its ruine. No Antonia, we have alwayes maintained the limits of Fidelity, and Iuſtice; nor can we ever allow our love that fatal Soveraignty, as to be above the Laws of our Vertue. We have ſeen too much of their misfortune, who aſſiſt a Tyrannick Paſſion; whilſt they unhappily help it to acquire, a Felicity and Grandeur, to which it mounts on the ruines of their Repoſe and Honour: in our united hearts our Love has room enough to reign; and the management of thoſe juſt affairs will allow it no leiſure for Ambition. I have entertained you Antonia, in a manner unuſual: but it cannot appear unhandſome to the Age, ſince it is but to imitate their divertiſments in Maſcarade. And to the reſt, it will only ſhow a covetouſneſs like to theirs, who hoarded under ground their Treaſures; eſteeming that to be yet their Wealth, which they did not dare to own. And we have moreover, exceeded their

felicity

felicity; who have on wounde
Trees, or Marble, ſaught a
immortality for their Love: ſince w
have now committed ours to more pe
petual abiding Letters; and though w
have ſet it in a ſhade, and a Char
acter unknown, yet we will expect th
propitious time, that ſhall both reve
and interpret it.

REFEXIO

REFLEXIONS ON Marriage, &c.

I Did not think, that when we entertain'd our ſelves with the little Modern Philoſopher, you would after have demanded thoſe things from me in earneſt, which were then our diverſiſment: but ſince you have been ſo inclined, I obey you

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readily, both, as I shoul
blush to refuse any satisf
ction to a Person who has
grandly obliged me; and a
so, as I have a repugnance t
quit my declared opinion
But, I hope you consider
that you desire these thing
from a young man, who
uncapable of doing right
so great, and so importa
a Subject; and one, wh
besides, can furnish the di
course with no experienc
of his own; and moreove
the distresses of that Thea
require the assistances of t
most dext'rous and genero
Pen, whilst it lyes bleedi

in the armes of a barbarous Age; who perfectly forgetting the reſpect it has received from all Generations; and the brave aſſiſtances it gives to humane nature; together with the particular obligations it has laid on themſelves, are upon the point of finniſhing its being in the world, without the leaſt ceremony or ſhew of regret. Such a Proſpect, requires the aſſiſtances of the nobleſt Pen, which can do no leſs then purchaſe to the owner the immortal fame of a Hero; ſince *Marriage* is not now aſſaulted from

the Ambushes of *Cloysters* nor from a lustful Fryer. But by the faireſt preten ders to generoſity and noble neſs, whoſe Protection hav in all Ages been ſought b thoſe diſtreſſed Intereſts which have fled from the fu ry of *Pedants*. Whilſt I thi repreſent to you the impor tance of this Action, I ſhe you my inability to do i But, ſince it is for the ſatis faction of a Friend, I think your Ingenuity and candou are too great, to expect ſufficiency from a man he ha not about him. Neither can I believe, that you wan

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any Motives to assist you in your just resolutions; that condition appearing too lovely in it self, to want the imbellishments of Eloquence: besides the glories of the object you cares, whose perfections and accomplishments are so great, as hardly to be equalled within the compass of our Isle. And were there not as much of pride as inclination in the present humours, we might very well question whether the most hardy of our Gallants, did they every day converse with those beautiful endowments which

She poſſeſſes, would not wil-
lingly deſpiſe the glory of con-
temning Marriage for ſuch a
injoyment, and even be con-
tented to be vertuous, rather
then not be happy: this w
have reaſon to believe woul
be their reſolution, were
they not ſtrictly tyed up t
the high Rules of their Am
bition and Glory; ſtarvi
their judgements, whil
they feed their pride and af
fectation. Your deſign want
none of the following Ar-
guments to juſtify it, nor to
keep your reaſon from ſub-
mitting to the fantaſtical de-
finitions of the ſelf-conceit-
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ed *Malmsbury* Philoſopher. And I muſt reminde you of one thing more; which is, that as in Pictures, ſo in ſuch conſiderable draughts of humane Intereſts and Affairs, there muſt ſtill be wanting thoſe graces and that lovelyneſs, which no Deſcription nor Account can reach; it being impoſſible for the glorious life to be rivalled by the ſweeteſt Paint; and we can only lay the colours, and aſimetry of parts, whilſt the beauty and the charm are above the reach of Pens. It will yet be neceſſary, to keep your thoughts

together, to purſue a Me
thod, and to decline th
hunting mode of writin
now in uſe, of running Re
marques here and there, a
the fancy of the Autho
leads him: Marriage is ou
Theam; and the juſtneſs
neceſſity, and advantages o
it, the Subjects to be in
quired into. It is now th
opinion of thoſe which wi
pretend to underſtand moſt
That the world has bee
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in an idle and a tame ſubmit
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age, that ſome one, un
known to them, did moſt in
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uriously inslave so many Generations with this dull institution; which did upon that account, lose the freedome and the vigour of generous actions, and miscarried in those Essayes, that would have shewed a greater bravery and glory of Minde. All Ages being left such imperfect draughts of Hæroick vertue, because the Genius was captived that drew them, which if it had known a just liberty, former Generations would have been as perfect as the present is like to appear. They think that if such a company of Hero's,

had been born into these parts of the world, who had been free of this Clog, *Europe* had never sat so long slumbring with its Arms a-croſs, whilſt the *Turk* plundered it of its beautifull Provinces; but that its Moones had been Eclipſed by thoſe, who with the quickneſs of *Cæſar*, had ranged the numerous Regions of the Eaſt; carrying their victories ſo farr upon the Traverſe till they had found no day light to conquor by: but the World has wanted theſe Heroick flights, whilſt it has been the impediments of

Wedlock, that made it ſit ſo long inglorioufly ſtill, and to paint the Scenes of its adventures with ſo much imperfection and dulneſs. But when we ſhall find that the world has received not greater benefits by the Idolaters of Liberty, then from the votaryes of Wedlock; and when it will appear that nothing is more juſt to mankind then that condition, we ſhall be able to return ſo criminable a Charge. Thoſe Ages defind more prudently, and with greater moderation, who made not bravery of minde a Knight errant humour,

mour, submitting to all the risques of Fancy and Appetite; the world has suffered by nothing more then in this useless noise, nor could there have been an act of greater prudence, then to put the shackles on this mad and wild Liberty, which would more then any other thing, have disordered humane Affairs. True nobleness and glory, is regular and managed; and not like that Goddess born on the brain: an infinite number of benefits and publique kindnesses, sate long in Counsell how to define it; nor have they pas-

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sed its Character without many correctings and emendations; they have drawn together different perfections; and then tryed them all (like *Emmas* Purgation) by the vigour of humane affaires, our Ancestours conferred not their favours so readily, nor did they admit those into the family of Heo's, who were considerable only, for a peculiar wildness and frenzy of minde: the present managers of Genius's, may try their off-spring by their Poetick fire, but they ought not to do that injustice to their Fathers, as to affirm they

they adored no other light. They have introduced *Chymæras* then, and have exploded excellent Realities, who have dislodged braveries of Minde from the circles of Marriage; and with them they have rob'd the world of great advantages; of which I shall give you a prospect in this following Paper. To oblige mankind, by an obligation sacred, and unalter'd, to the affairs and interests of one Love, was an act of that prudence and wisdome against which none can justly dispute: They could with no equity, have raised a Title to more; since the Law

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of nature proclaims that [*Loving of one should be for one enough*] and that Sex must have been left in a condition wholly base and mercenary, to have took the pay of every Amour; they would have set up a Tyranny in Love, which must have been the most cruel and insupportable of all others, because exercised on the best interests of Life. Marriage puts the world into Discipline, and a happy government; incloseing the common injoyment, that none might lay claim to the portion of an other: had beauty, and the possession of that Sex, been left a prey to

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the Conquerour, and ſubject to be borne away by the moſt forceible courtſhips, mankind muſt have ever dwelt jealous of each other, proclaiming an enmity againſt all the World; and have judged their power alone, a ſufficient defence: but by the fore of matrimoniall Laws, and the allotments made us from above, we live in quiet and ſecurity with each other, who muſt elſe have ſtood perpetually on our guard, and ſecured what we had loved from the wandering Luſts of others, the world muſt have been perpetually involved in Quarrels; ſince Love is more reſt-

reſtleſs, and more impatient then Ambition: and whilſt a charming object had many claimers, ſhe muſt at laſt have yeilded to the Conquerour; and not have gratified the paſſion of the moſt deſerving, but the moſt happy, being without the exerciſe of that Empire which Halcion Lawes had gave her, that muſt have been wholly loſt amidſt the animoſities of Rivals. Or if mankind had been wearyed into a more Friendly way of living, and yeilded that to indifference, which they pretend would have been the effect of Saciety: yet ſtill the world muſt have loſt

it

its Glory to preserve its Peace; and like those despised Regions, who are therefore quiet because they banniſh all things that would invite a Conqueſt. The uſe of excellent things muſt have been laid aſide, and the World muſt have practiſed the wiſdome of a prudent Conſort, who disbands her beauties to cure the jealouſies of a Husband. And as the great *Cato* urged the preſerving of *Carthage*, to keep up the vigour of the Roman vertue which would languiſh when it had nothing to emulate; ſo ſuch an indifference, muſt have yeilded up all things of a generous

rous concernment. Most actions of bravery and glory, receive a motive and originall from without; and as we have seen, that all Ages have applyed themselves to those things that procured the esteem and the reward, Vertue presently fading, when it wants the Sun-shine of applause and emulation, and the showers of recompence: so no consideration of particular concernments in Love, and the study of appearing gratefull and accepted, had brought a greater dulness on the world, then a present reflexion can readily discover, neither shall we affirm

a thing at all unjuſt, to ſay, that the world owes not inconſiderable benefits to a vertuous Love; and that, not ſo much as it has brought upon its boſome ſo many Hero's, but alſo, as it made vigorous and ſtrong the beginning of that vertue, which had poſſible ſat down wearied with ſmall acquirements, had it not been ſupported by a generous paſſion: a truth that has found more excellent experiments, then what are met with in fooliſh Romances. And whilſt thus the exceſſes, and the indifference had done the world equal prejudices, what could be

be more propitious to it, then the moderation and the middle way of Marriage? it removes on one hand what is violent, furious and Rapacious, and overcomes oh the other a degenerate indifference and ſloath: and as it is not our inclinations but their irregularity that makes our Crime, ſo every thing is happy in its moderation: thus the aſſiſtances of fire to the occaſions of life are very happy and neceſſary, it is only dreadfull when it growes unruly; we ſaile with pleaſure on that Ocean, and trace its yeilding boſome with remoteſt wealth,

wealth, from which yet we fear an inundation. So Love preserved in happy bounds by the institutions of Marriage; its excellencies and advantages remain to the world, its childish and troublesome qualities are cut off by Lawes: its made tame and gentle, which would else have devoured the fairest concernments of the Universe: should the world be without the society of this govern'd Passion, it might want a heate to vigourate, and render serviceable all its parts, which must else have submitted to dull languishments, nothing then appeares more just then Marri-

age,

age, since the love it cuts off and regulates, the world could not have borne; and the love it manages it cannot spare, without parting with the foundation of its best Affairs: neither have any appeared dissatisfied with this conduct, but only the Bravo's, and Furioso's of Ages, who think that the satisfying of an ungovern'd appetite, is more important, then the being kind and obliging to common nature; whilst only such politiques as their own, can make it be thought expedient to destroy the good of the whole, for the unreasonable satisfaction of some in particular

ticular. The higheſt wiſdom
took the proſpect of all the
Species, and eſtabliſhed what
was the benefit and the good of
all; and not what might pleaſe
the humour of ſome individu-
als, who ſtarting up in particu-
lar Generations, and making
a noiſe amongſt thoſe with
whom they lived, could yet
with no Juſtice, reproach the
prudence that governed the
Fathers; with which they are
diſpleaſed, through the capri-
tiouſneſs of their own folly, and
not the defect of the precepts
which like Beds and Couches
are not to be accuſed, becauſe
they are uneaſie to the Sick and
diſtem-

distempered. We have found how prejudicial all the small experiment they have made of their new way, has been to the world; they have practised on it but a little while, but yet, like bold Empericks, they have so altered and spoyl'd its constitution, that a long course of better experiments will hardly recover it; they have boasted of their Skill and Dexterity, but those inconveniencies that they pretended suddenly to remove, they have opened into an impetuous torrent of peccant Humours; and had not former times who submitted to the interests of Mar-

riage, done more then they for the prosperity and good of the world, it had possible known scantier Allowances of health and tranquility: had the Genius of the Universs been fashioned by them, we might hardly have seen produced all those monuments of Vertue Glory and Nobleness, which now are extant in those who are like to do nothing but satisfy their humour and appetite, and quarrel with those things they cannot minde: and the world ought to look upon them as no other, but such who in Countries lying low, let in the Sea upon them, to drown

all the poſſeſſions of greateſt Value; thinking ſuch an extravagancy ſufficiently recompenced, by having thereby an opportunity, to row the ſmall Pinaces of their fancyes, trimmed with the Flag and Saile of their Poetry, over the buryed magnificencies and honours of their Fathers.

Marriage laid the foundation, and firſt principle of civil Society; it was a Yoake for which the neck of innocence was not too ſoft and delicate; and a condition governed by unerring vertue, had yet need of theſe allotments, as to the advantages and improvements

of Society. And that which Marriage appropriated, was the first proclaiming of *Mine* and *Thine*; the Earth was common, and the injoyments of it had an undistinguished right, whilst the concernments of the Bed were sacred and seperate: and even in those natures, the most ruined and decayed, there are yet the remaines of this old inclination, which shew themselves in jealousies, and a desire to possess alone the fancyed objects; and in all things else we can allow a sharer, but in the interests of our Love: conquest, repine, and vio-

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lence divided the portions of the Earth, but nature ſeperated Marriage; againſt which it is the higheſt crime to complain of. ſo juſt an inſtitution, and of ſuch equal allowances. That condition through the Ages it has travelled, has often met with thoſe rudeneſſes and unkindneſſes, as have made it ſuffer, and loſt its reſpect, but if mankind would reaſſume that obſequiouſneſs and obſervance which it ought to receive, we ſhould find it again reſtored to all its former renown and veneration: that Inſtitution, like Power, owes its glory to the

reſpect is paid it, whilſt every thing that is neglected, is by that ſcorn rendered cheap and contemptible; and any diſeſteem which Marriage lyes under, is not from the inconveniencies that are found in it, but only ariſes from the incivility of thoſe times that forbear to reſpect it: if ſome Perſons would ſtuddy to do it Juſtice, we ſhould find it again with the ſame votaryes about it, and not like dethron'd Monarchs, without its ſtate and unattended. Some not generous as they ought, have put affronts upon Marriage, and a deſire of their reputa-

tions,

tions, have produced in others the fellowship of their crime; scrupling not at all to share in their Vices, so they might but participate of their glory: these are the Factions banding against Marriage, who loseth the memory of their Fathers, that minded nobler things; can think of nothing better then the most disingenuous and dishonourable divertisments. But I believe, I have said enough to vindicate the justness of Marriage; and there is that in every mans mind that will assist the endeavour.

As the principle which

continues nature, is of all things the most excellent and generous, so that which makes the continuance happy and advantagious, must not be contemptible: the seeds of being in other Creatures are as powerfull, as *Lyons* and *Tygers* who leave their young to inherit their quitted beings, and the Desarts where they govern'd. The *Stag* communicates to his Off-spring, his swiftness, and a long life, but the Rational beings, are not only continued in their kind, but in their use and glory by the disciplin of Marriage: and it has not only perpetuated Generations,

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and the variety of Ages, but conveyed along with ſucceſſion the pleaſures and the intereſts of it; it has not only laid the foundations of vaſt and puiſſant Empires, of leſſer Signories and States; but rendered them uſefull, civil, and excellent, it has given births to ſucceſſull and flouriſhing Arts; and not only fixed their conſtellations, but alſo pointed the circles where they ſhed their Influence, it has managed the high-Mettle, and feirceneſs of Witt, and made that eaſy to be governed, which might elſe have proved too unruly for them that uſed

it. To this we owe the original and excellency of Learning, which has taught wisdom and civility to barbarous Nations; whose wilder influence, like that of Comets, had pointed nothing but ruine and disorders to the world, had it not rose in the circles of Marriage. He was once rocked in the Cradle, whose Philosophy and Science, after travell'd to the confines of night and day; who riseing in the sphear of Marriage, shed a quiet influence, over all that Land and Water knew. An indulgent Mother in her lap, first bound the tender head of

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a famous Conquerour, who after wore the Laurels of so many victoryes, conveying with her milk and her careſſes, a ſweetne's that charmed the fury of his blood. Whilſt Ambition, Warr, and Diſtempers ſtill emptyed the world, Marriage ſupplyed it with other inhabitants, who took up, through the track of the ſame Education, the affairs and intereſts of their Fathers. When by the death of ſome excellent Perſon, mankind have been deprived of great advantages and bleſſings, ſome others have roſe up, and equal'd if not excell'd the vertue of

their Fathers. When Countries have been widdowed and drooped over the loss of an indulgent Prince, they have had restored in a successour the freshness of their withered joyes: and the designes of a vast Empire, left in an imperfect draught, has been finished by the succeeding hand with all the beauties and imbellishments of Power. An increasing Nation, living too straight in narrow Regions, have under the conduct of some Hero, sought more commodious places, whose generous designes have been so farr perfected by his

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ſucceſſours, as to become one of the faireſt Empires of the world: and it has been found, that mingling Nations, whoſe Lines have been perplexed with other communions, have never done any thing whereby to be renown'd: thoſe places that have ſuffered incurſions, where they have not bravely diſtinguiſhed and united their own blood, have preſently loſt the ſence and name of glory; which ſacred title of blood, has been the great motive to the moſt Heroick atcheivements; how did the world behold and admire an invincible obſtinacy

cy in the resolutions of the *Capuan*, because he could not betray the glory of a Roman: the respect and dignity of blood, is preserved no where but in the Channels of Marriage; and the Child only reveres the vertue of a just Parent. The sence of glory, not bounded in those sacred Spheares, had wandered till it had spent its influence, and fallen shot upon the Earth. Marriage holds the *Idæa* nearer, and imbellisht with that sence which makes it sacred; Emulation sees it a far off, and viewes it only with indifference, to which

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the inclination is but fortuitous and uncertain; but we carry it in our bosome, when we have received it from our Fathers.

He that looks upon the four great Empires of the World, will find that they flourished then with greatest bravery, when they were most vertuous, and that their greatness declined with their Morals: the *Assyrian* Empire was succeeded by the *Persian*; which by its strange Luxuries and Effeminacies, became so easy a Prey to the armes of *Alexander*, and by effeminate Ages, are no where meant the

the Uxorious, for they were ever manly and gallant, but those that gave themselves up to the dishonours of that Sex, when the *Persian* Empire was destroyed, he that put out its light, was too careless of preserving his own; whose successes and a bold spirit, being all that was remarkable in him, found not in his Riot and his Wantonness, the leisure to think of continuing what he had acquired; by which meanes that Power, being left without an Heir, but what was suspitious, and not respected by himself, the violence of its after Administrators,

nistrators, soon laid it low; who sharing of their Masters temper, as they did of his Successes, were only the pursuers of a mad glory; few of them leaving a name in Power, who had yet the possibility to have done so much to acquire it. After this rose the *Roman*, the best built, and supported, and of the largest extent: spreading the wings of its dreadfull *Eagle* over the face of the whole Earth, being the noblest and most exact draught of Power, that the memory of Man has known: its vertue was the most usefull and generous;

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its Arts the most pleasing and excellent, and its Spirit the most persevering and great, that any times have shown, that were barely Vertuous with its religious Respect amongst other things, to Marriage, and by the gravity of its Morals, it stood in a long succession, at once the terror and the delight of the world: all Nations, either courting its friendship, or trembling at its Armes, but when it was governed by such Princes as *Nero*, and *Caligula*, it yeilded to those Vices from which it could never recover it self; but by

little and little declined, till that greatneſs on which the world had waited, and which it had ſerved, laid it ſelf down ingloriouſly in the languiſhing armes of *Auſtria*; where it remains, with none of its mighty Qualities about it; and though in the times of *Sylla*, and *Cæſar*, it ſuffered much by Ambition, yet it had then ſtill a remedy to equal the diſeaſe; and whilſt its peace was boldly aſſaulted by one Hero, it was as bravely defended by another: by which is eaſily raiſed a confutation of their vain opinion, who maintain ſoftneſs and effeminacy

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to be the great security of a Nations Peace, since no thing can more discourage the attempts of the most skilfull vertue, against the p of Kingdomes, then the R flexions which it makes up the vigour of those Riv qualities. So *Alexander* de paired of *Persia*, whilst t Rhodian lived, neither h any Nation assisted an H roick perfection to its own lo since though some of it may imployed ungratefully gainst it, yet it alwaies at t same time receives the effect of the others acknowledg ment.

If we ſhould quit this great Ocean, we have traced, and take a view of all the leſſer Currents of dominion, that have run through every Age, we ſhall find that Marriage was the Fountain from whence flowed that Vertue, which was aſſiſting and propitious to them. But we will leave that ſtream, and open a proſpect into the affairs of Learning, which as it has roſe in times ſerious and modeſt, ſo it did only receive reſpect and encouragement from thoſe ages: Philoſophers governed Republiques in *Greece*, but they loſt not only their raputation, but

but their blood in the effeminate dayes of *Nero*. Science never took birth but in grave and prudent times, whilſt the ſcurrilous and wanton wit was ever eſteemed in idle Ages. In thoſe dayes, Poetry and the looſeneſs of the Theater, the debauches, and the excrements of Wit, were only valued and admired; and they received Elogies and Laurels, who invented new wayes of Debauchment, or that could expreſs themſelves with the greateſt ſmartneſs on Letchery and Extravagance: VVit and Beauty have ever ſhared one Fate in

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the world; when they are happily espoused to noble and illustrious Subjects; or else given up to prostitution and dishonour; neither have the lustfull Ages of the world dealt more barbarously with that blushing Sex, then with this virgin quality: and in how many productions transmitted from several times, shall we see the most excellent and vigorous fancyes, prostituted to the most base and detested Subjects, which infelicity they received from those times in which they lived, and they might have been more happy,

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had they conversed with no
bler Theams. Thus the re
putation of Learning, an
excellent Arts have fell an
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and extravagant as VVit
neither has any thing done th
world greater mischief tha
that quality it has put Na
tions into flames, filed wi
wounds the bosome of
Church; whether it has pr
sided in Camps, manage
designes in Courts; or hatch

ed errous in low-rooft-*Cloyſters*: in all which places, the world has felt the ſmart of its cruelty: it has ſomtimes ruin'd by boyſterous and bloody actions; at others by ſoftneſs and flatteries: it has wound it ſelf into all Intereſts and Affairs; and when it is not permitted to inſult, to brave it, and to manage important concernments; it conceales it ſelf, by a peculiar ſubtilty and baſhfulneſs, from whence unſuſpected it ruines and devours: but this quality, thus pernicious and unruly, becomes much more ſober and uſefull in the temperaments

of Marriage. And that which they call the dulling of the fancy, and the checking of the happy vigour, is but a casheiring of that madness which all Ages have been bound to curse. When the world was busied in matrimonial Concernments, Learning opened it self in all the flourishes of a happy Knowledge, spreading to Heaven its Branches, and through Earth its Roots: the easy and effeminate Wit, was put out of countenance by the gravity of that appearance, and submitted willingly to more excellent affairs, to gain effect

and

and reputation. Some men might have the fame of greater Learning, but the Oracle pronounced *Socrates* the wiſeſt Man of *Greece*. And to come neerer our to times, where ſhall we find in any ages, ſo much ſottiſhneſs and a dark ignorance, as in thoſe, that firſt allowed the ſolitary lives of Preiſts, in which they gave a Proofe not of their continence, but their vices. Thoſe dareing men, who with their inhumane Decrees, controlled the influences of Nature; and could at their pleaſure ſtem the Rapid Humidity: which dull Subjects of their

bold experiments, they de
posited in *Cloysters*, thos
Stoves (too many of them) c
wretched Lusts; which b
the practices of beastly Crime
appeared no other then th
Jaques of the world. In tho
Ages the Sun of Learnin
suddenly clapt in, and tha
duller day oppeared little be
ter then a night of knowin
nothing; whilst the worl
seemed led by idle Phantasme
and fooliſh Illusions; pre
ferring dreames full of unpro
fitable *Æ*nigma's, before th
sentiments of waking age
Thoſe who were not seriouswe
mad and unruly, thoſe whos

interest

interests it was to appear solemn, were dull and blockish; as if with the opinion, they had lost the learning of their Ancestours; and justly were those times infatuated, that gave so great a wound to the noblest affairs of Nature: neither could so bold an injunction have dared to appear in times less dark and sooty. So that Learning seems only to have loved the society of uxorious and modest ages, and to have received increase and favour from them.

Marriage was moreover a model of the after governments of the World: the dominion

of a Parent in his Family, is a true representation of the government of a just Prince who is the father of his Country: men in this mirrour might have seen the agreeableness of Power and Empire; and with better inclinations might become obedient to an universall head, whilst they plainly could perceive the advantages of order and subjection in particular Families: had there been no distinction in Societies, in which by the respect and obedience paid to some Persons, the advantages of Rule might be approved, men would never have been willing

willing to have parted with the most extravagant parts of their Liberty, but all desires of Soveraignty would have been opposed as Injustice and Tyranny; but by Marriage, and the issue of the Bed, men had within themselves a Lordship and Dominion, and the advantages of that evidently appearing, the intention of some excellent Person, and his desires to protect Countries and Provinces, and to be their universal Head and Parent, was not received with that aversion, as they must have been, had they wanted those advantagious Presidents: and

I know not how to believe that all the Dominions of the Earth were founded in absolute Tyranny: and that they had at first no design of the good of Nations, which was accidentall, and found necessary for the security and quiet of Power; since it is impossible for any Country to injoy Peace, Riches, or Profit, without the superiority of some or other. Marriage drew the Idæa of Power, and imbellished it with those advantages that made it more pleasant to mankind, then had it been the rough draught of command, laid only in black and

and bloody Colours: with what abhorrance had they took the prospect of Dominion, if they had only seen it design'd by ambition, with all the furies of Death and Battles; with a sullen and imperious look, having nothing about it propitious and affable, but ravenous and injurious: but in the frame of Wedlock, it appears friendly and obligeing, reconcileing the thoughts of subjection, whilst it flourishes in all the sweetness of security and profit. It represents to us, that the thoughtfulness and the cares of Rule, are not in themselves

so excellent as the repose and pleasures of obedience, and he which injoyes his benefits secured to him, has rather what he should acknowledge with gratitude, then emulate in the industry and cares of his Governour; who though he weares more splendid Titles, yet his watchings and his thoughtfulness, cover with paleness the tempting beauties of the other; none would desire to rule, that see the Luxuries of Power cut off by Lawes, and presidid over by the wakeing designs for the common good: and like the Children of a Family, they willingly

willingly allow the Parent his command, whilst they receive a maintenance and protection. In shor, it affords to mankind a convincing Proofe, that command and subjection are dispositions that may dwell together with great friendlyness and advantage; and that the world could not tell how to be without their mingling Interests; except not only all respect and decorum was thrown out of it, but also, every thing of profit and repose, and the thirst of all command took place.

Neither has Marriage been less propitious to Kingdomes

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in particular, then to the whole world in General. Whilſt it brought in the grand foundation of their peace and quiet. For this (yet with no injury) fixes a man to a ſettlement, and a contented condition of living, who if he ſhould obey the force of no other arguments, yet the juſt conſideration of his Family and Relations. would diſpoſe him to peace and ſubjection: many men are ſometimes tempted to be the inſtruments of fatall diſorders to a Nation; whilſt they have nothing to ſuffer but themſelves in the cala-

mities

mities of ill ſucceſs: few are ſo brutiſh, as to have no regard to the welfare of thoſe they love; who would by Treaſon cut from his Children a brave Eſtate, and leave them nothing but Poverty and the reproaches of his Crime to inherit: and we find that thoſe who have yet been miſled to theſe actions, did dye with no thoughts more tender about them, then what were took from the calamities of their Children; and though ſome have broke through all theſe conſiderations and have neglected their dearſt intereſts, yet that dos not diſprove the force they uſual-

ly

ly have upon our minds: 'tis providing for those that come after us, which makes us industrious, and sometimes peaceable and vertuous too; what man would not be shook, and feel some remorse in his designes and projects of Ruine, that has a loving Wife leaning on his bosome, and innocent Children hanging about his knees; but he that lives alone, what design soever he drives at, he receives none of these Regrets and Remorses, but setting all things in himself, cryes, let the world stand and fall with me, and we have good reason to believe, that

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the unmarried lives of the Romish Priests, have been the causes of great calamities and disorders in Kingdomes, who are entertain'd in all Cabals of that nature, like the *Jewes* in the *Turkish* Councels, for the peculiar aversion which they bear to the tranquility of Nations. Men who have too much leisure, and too little dependance on a common interest, will freely play away their own share in any Kingdome, by its ruine, whilst there are so many *Cloysters* in other places to protect and receive them: which appear the black *Treasuries* of fatal Events

their

their *Guardians* and Superiors flinging about those kindled fire-Brands, to inflame the world, who if they had a Family, and an interest settled to mind, would with less facility be disposed to act the Papall designs; and would take a great deal less pleasure in the disorders of Christendome. Marriage makes men look upon the peace and prosperity of the world with more concernment and delight, then those do who care only for themselves and their present satisfaction: Nay, there is a peculiar wandering humour, and a disposition of unrest in the single

ſingle life; and whilſt the thoughts have no certain aime to which to direct them, they are ever feeting and unconſtant: and the world from ſhaded *Cloyſters*, has ſeen emitted the moſt unquiet and reſtleſs Principles, whilſt men dwelling in a perpetuall tranquility themſelves, knew not how elſe to imploy their leiſure, curſed from above, as lazy aud unworthy, but by intangling and perplexing the affairs of the Earth: from theſe diſguized men, have Empires felt Convulſions and dolefull Changes, which like fire diſguized in Snow,

inſenſible

insensible destroyed their peace; whilst the veneration of their dissembled Sanctity protected them from the suspition of such devouring Principles. Marriage made men intent on the business of a Family, and endeavour to themselves that tranquility and repose which a just Government affords them; because they may by those advantages injoy the contentments and the interests of their families. But the single life, is usually inclined to innovations and shiftings of Power; because that variety whilst it pleases, it also injures none of those concernments

cemments bound up in a single Person: they may defend themselves from the wound aimed at a solitary breast, who could not so well protect the bosome of many; which under the conduct of a just care, and affection, would partake of unequal tenderness. Whilst War displayes its bloody Ensignes to trembling Regions, whilst it covers with the *Menaces* of many deaths the bosome of a Nation, what tragique Scenes are presented to the tender and affectionate, who whilst they are immortal in their own resolutions, yet dye often for their relations in

cruel

cruel apprehenſions; and dread the roling Torrent, as bringing ſo unuſual & ſo unkind a fate, in the loſing of more lives then one; whilſt they indure a death, muſt be ſurvived by ſence. And for the other advantages of Power, which are union of mindes the Uxorious man oppoſes errours with the greateſt force, & extravagancies (thoſe blandiſhing and ſoft deſtroyers of Nations) with a paſſionate induſtry, becauſe though he may himſelf withſtand the aſſault, yet he fears their prevalency on thoſe he loves; thoſe cruel opinions, that have

have ſet Nations on flames, and thoſe *Cyrcean* vices that have charmed and devoured, have been by none ſo reſolutely oppoſed, as by him who protects a Family from all their aſſaults.

It afforded moreover to mankind, the honour and delight of a hopefull Iſſue: nothing was eſteemed of old, more an honour then many Children, the iſſue of a lawfull Bed: the promiſing youth of a Child, returns a reputation to the Father; and many men had been forgotten in the Hiſtories of Ages, had they not been the Parents of Chil-

Children, who were famous;
every Parent receives an hon
our from the Vertues, and
the celebrated qualities of his
off-spring; tis a reputation
to have been the roote that bare
those Flowers, whose fairness
and sweetness were pleasant
to the whole World: and if
one Age like an unkind spring
has but weakly assisted the
births of a Family, possible the
next, has recompenced the
defect by a double propitious
ness; causing that Race to be
renown'd in the following Ge
nerations, that was not valued
in the former, whilst all those
Honours and Applauses, and
not

not bestowed without a just reflexion on the Parent that bare them: neither is the delight any thing inferior, if the excellent endowments of a Stranger are pleasing to us, (as they doubtless are to every ingenious mind) what must be the accomplishments of them, whom we have brought into the world our selves? to be the Parents of those that may prove successfull instruments for the good of Mankind, are blessings and contentments, not to be equalled by little things: and the actions of many men that have lived in the world, would have none of the Reputation they

they have yet acquired, if it had not been for the consideration of their Families: next to those interests which we owe above, nothing is so noble, so good, and so commendable, as to prosecute in wayes of Justice and Honour, the interests of our Family: in the pursuit of which has also been raised, all or most of the glorious Triumphs of vertue, Courage and Industry that the world has known; at least they have on that account received a more excellent and valued name then any other Interests could have given them; and who only

the flashes of a short fame, would with the hazzard of his own life, have alter'd the government of Kingdomes, have added remote as well as neighbouring Provinces to the tribute of his Throne; who would have exposed himself to the various accidents of the Deep, and have sought unknown Treasures in Countries barbarous unconquered and untraversed, if he had not hoped to have left them as the Patrimony of his Family? and thus on Death-beds, have great, as well as serious men, left such excellent instructions to their Children, of keep-

ing up the honour and rep
tation of their Names, as if
interest they should take
it remain'd beyond the Gra
Agrippina doted so much
the Imperial dignity of
Son *Nero*, as to cry out,
cidat modo imperet: let Me D
so He may Reign. Neith
have those who by rashness a
ambition, fell into calami
received more mournful
prehensions, then what th
took from a reflexion on th
Families. And nothing
more remarkable, then th
Tragedy, which the wretch
Gamester acted on himself;
which he was transported by
torme

torment of ſuch Reflexions. Who ſees not with an agreeable pleaſure, his name ſpread and flouriſh in a vertuous off-ſpring, errected there by living Monuments to ſerve the immortality of Ages, whilſt others have vainly contrived it, in actions of their valour; or in magnificent Graves: the firſt ſlumbering in the imbelliſhments of Hiſtory, where it is only admired; the other is ſomtimes reſorted to by the curious Wanderer, who obſerves the workmanſhip without appearing concern'd for the ſhaded Aſhes: the noble

Greek, who wanting Issue, was forced to adopt his Victories, to perpetuate his Name, knew well enough, that they were a barren and distressed off-spring, and which must be forced to live on the benevolence of *Pedants*, and the charity of Ages: whilst a Son might have maintained through succession, that glory in the Sunshine of generous actions, which was forced to retire to a shade. Neither do they urge any thing important, who object the miscarriage of some mens Issue, since that is a precaution not at all allowed

lowed in the concernments of the world: and never to attempt for fear of a miscarriage, is a distrust only prevalent with the ignoble: if at any time the glory of a Race may be under a cloud for one Generation, it may yet in the next shine out with a charming lustre and brightness. That Parent is just and wise, who leaves the Principle, and Providence to fashion the increase; and he takes the conduct from a better hand, who is unreasonably fearful of the Events to come: neither would any truly studious of the inter-

eſts of Nature, and the advantages of an off-ſpring, impede both, by ſuch vain fears. Who neglects the rich Voyages of the *India*, becauſe ſome have ſuffered Ship-wrackes? neither do any decline to reap Laurels in the Field, becauſe they grow with Cypreſs. To be guided by the preſent juſt and pleaſing inclination, and to leave the ſucceſs to the conduct above us, is the only management can give contentment & pleaſure to mortal men. Children are the moſt excellent way of pertuateing our memory, and to afford

us the delight of seeing our selves preserved from a sudden forgetfull, and we may well submit to the satisfaction of such thoughts, without troubling our selves with future miscarriages.

Marriage does also perpetuate the memory and dignity of vertue. It is true it sometimes happens that a Son is not only unlike his Father, but so different, as to be a shame and reproach to his memory; but yet usually, the great qualities of the Parent live in the Children, having the advantages of their examples and instructi-

ons; and at leaſt, if their vertue is much the weaker, yet ſupported by the Fathers memory, it becomes ſtrangely uſefull beloved and reſpected in the world: the Children of ſome Men, who have been the Authors of great benefits and good offices to Kingdomes, have ſerved many happy occaſions in the world, who yet have had no great Merit of their own to boaſt off: nothing is ſo much idolized, nor reſpected by the generality of People as a mighty Name; and a vertue poſſible in it ſelf much the greater, found in a Perſon

ſon not famous, cannot yet do thoſe things which the bare reputation of ſome others is able to perform: In the Civil Wars of *France*, the authority of a Prince of the Blood, could eaſily huſh thoſe commotions, & produce that obedience to Diſcipline, which all the courage, arts and perſwaſions of inferior Captains could never do. He that erects triumphs of Glory and Honour, does not only inſhrine himſelf where he is adored, but ſets his Poſterity in a ſacred place: and with his only Name, appeaſes the mutinyes of Armies, pre-

ſides in Courts, and keeps the affairs of the world in order. How had the world ſuffered, if a Perſon, who by many generous actions became the darling of Mankind, neglecting to tranſmit a Copy, from ſo beloved & glorious an Original, had ſet at once, in his Being, & his Race. In antient Wars, Infants have been carryed to incourage Battles, thereby, with their unactive blood ſtrangly animateing the veins of others. And it has moreover, been found to work much upon the diſpoſition of humane nature, a kind of

gallant

gallant affection, for the memory of some glorious Person, left to the guidance of a tender hand: such *Efforts* served the Race of the *African*, and the *Gothick* Hero: procuring to the world this, believe and benefit together, that he which leaves his vertue an *Orphan*, may have erected for it, the Hospitals of stately Tombs, and the Panegyricks of History; but he that would have it lasting and usefull, as well as admired must leave it to his Issue, where in the active Torrent of generous performances, it may accumulate,

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the ſame glory and eſteem it found in the dayes of an *Anceſtour*, to be only admired is a barren advantage, to be uſeful and to be beloved, is what the truly noble rather covet: which is found in the vertues and good offices of our Race.

Marriage did alſo inlarge the Sphear, and eſtabliſh occaſions of practical Vertue. He that is marryed has more campaſs, and a larger field of Action: he uſually procures more benefits to the world, at leaſt more ſubſtantial and better grounded; he that is alone lives to this age, but he that is marryed (by the

the force of imbraces cauſes) lives to thoſe Generations which ſtand next, the worlds laſt Calenture and burning fit. *Pompey* did not only fight himſelf for the Liberty of *Rome*, 'till he was its greateſt and mighty Sacrifice, but left alſo thoſe gallant Sons, who bravely endeavoured to revive it when faint and dying. The practical vertues that belong to this life, as they are more, ſo they are more conſiderable in the marryed State; Speculation how ever pleaſing to ſome tempers, yet if it be not altogether Divine, is a

thing

thing of little advantage, especially to the world, and that is the measure of every excellent quality, the benefit of the generall world: infinite thinking, that designes no other advantage but the private satisfaction of him that is busied in it, is but an ingenious sort of idleness; and moreover, the mischief the world has received by those strange opinions, invented by men who injoyed a perpetual Vacation from affairs, remain too great a reproach of idle Speculation: the thoughts of men are perpetually

ally working, and wanting the entertainments of good and useful objects, pursue pleasant and agreeable Idæas, that were never yet alter'd by action; and which are equally unprofitable to themselves and others. But he that has the interests of a Family, to mind, and more substantial concernments then a name, which like the *Cameleon*, lives on Air, bounds with those happy limits the extravagancies of his fancy. And the things he has to manage, consist in most particulars of the best vertue, & the most practicall

call advantages that are found in humane Society. How many glorious actions, and instances of bravery of mind, have took their Original from the calamities of a Parent, or the distresses of a Child; & without doubt, the world had wanted the greatest part of its illustrious Presidents of vertue, had not the affections and tendernesses of these Relations, been the Motives and powerfull Inducements to them: many indeed, (but unjustly) cry out of Marriage, as a condition of care and perplexities, and celebrate single living,

for

for its freedom and repose: but first, let us ask them, who ever found in a mortal State, that tranquility they have pretended to admire: perplexities and troubles have as well invaded the shades of the most quiet Recesses as the affairs and activities of Families: and who can shew us that condition of life under the Sun, that is even and undisturbed? If Marriage has cares it has no more then other conditions; Nay possibly they are more supportable in the gravity and charm of those concernments, then where they assault

mad and wild humour, weary of every thing. But then let us tell them, moreover, that it has advantages, blessings, and societies that they have not attained: if they can shew us the life of some rude Philosopher, who in his retirements from the World, boasted of quiet and repose, (though that has appeared not Gallantry, but Sullenness in him) we can shew them many examples of glorious men, living not only contentedly, but admired and beloved in the tyes of Matrimony, spreading their useful qualities over the Universe;

Universe; whilst the *Stoick* has permitted his vertue to droop and wither, in the shade of his own humour: Besides difficult and hard acquirements are the triumphs of vertue, that mind shines with no Lustre at all, which has not been brightned with difficult affairs, owing (as the Body) its vigour and strength to motion and labour. Moreover, the triumph is the sweetest that is purchased with the most industry; the ambitious looks on those acquirments with contempt which are easily got, and loves the high-

est

eſt ſteps, becauſe it is the hardeſt coming there. And ſuch Motives have we received from above, to procure advantages to the world, that nothing reliſhes better to the mind; nor is received with greater eſteem and applauſe, then difficult Services: the *Romans* ever loaded thoſe with Triumphs, at their return home, and erected them Statues, who had ſerved the Common-wealth in the greateſt dangers and toyles: ſo that to ſpeak ill of Marriage, only out of a humour of repoſe and ſluggiſhneſs,

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is to own the greateſt reproach and ſcandall in the world. When they paſſed by the houſe of that great *Senator*, who retired from the gallant affairs of the *Republique*, and ſpent his time in a dreaming idleneſs, they uſe to ſay, here *Vatia* lyes buryed: whom have all Ages allowed for Heros? whom have they *Deified* and ſerv'd with Altars? not the lazy and the ſpeculative, not the boyſterous and injurious, but thoſe who applyed themſelves to court humane *Race* with kindneſſes and benefits: and they have met with

with the moſt laviſh Elogies and Praiſes, who were the moſt laviſh of their Blood and Abilities to oblige the world. Now he that acts with the multiplicity of Inſtruments, is capable of effecting more, then he that contrives one end; how great ſoever the ſufficiency of one man may be, yet he ſhines but with a ſolitary Vertue, without the erradiations of an offſpring: Neither has the Coate of Nobleneſs been perfectly blazon'd, but with our Iſſue.

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An excellent perſon may do much for the world with his own ſufficiency, but he doubly obliges it, who in a Seminary of Heroes, is continually propitious to it; & then as for the particular Exerciſes of virtue in that condition, we ſhall find them no where to have ſuch powerful Motives: For whom was reſerved the Conqueſt of *Latium*, and the foundations of an Empire, which *Phœnix* like, roſe richer from the Aſhes of *Ilium*, but for that *Æneas*, who with ſo exemplary a Piety, bore his Father through the Flames; by which he became more Renown'd, then *Hector* that defended, and

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Achilles that assented *Troy*, *Rome* once owed its being and its safety, to the authority and perswasions of a Mother, and that *Hero* received from his duty a temperament of mind, hard to be found in successes, and at the head of Armies: Neither could the present Conquest and Revenge, have so much served the glory of *Coriolanus*, as that famous Act of his duty; nothing is so noble as the pity which presides on the power to ruine, and *Rome* had doubtless wanted its effects, had it not been inspired by a revered Eloquence.

quence. The *Barbarian* thought no death unwelcome, but accompanied with the assassination of his Brother, and he could support without regret the company of his own fate, who would willingly have fled from that of his Relation. If the Poets have not framed artificially the Scene of the generous *Corinthian*, she owed all those charming Actions they have celebrated, to the Idea's of her duty; neither was her Rival defective in the beauty and life of those performances, but only by the want of the ascendant: And there

are infinite other Inſtances in the occurrencies of Ages that acknowledge particular Obligations to the Matrimonial Relations.

It did moreover aſſiſt Mankind with a mind vigorous, and conſtant in its Circles. Virtue loſes its luſtre and ſtrength, when it is obliged to wander in various entertainments; Marriage gives the thoughts a Home, and an Imployment, that would elſe be traverſing the ends of the Earth. Neither ſhall we find any men of a more manly Gallantry, nor a nobleneſs all of a piece, as amongſt thoſe

thoſe who have been happy in this Relation, and great Lovers of the Intereſts of it: Some men may have exceeded in politick Arts, and in the Stratagems of Conqueſt; but I very much queſtion, whether ever any Age (in the Heathen world) brought forth any thing more excellent or more beloved, then the virtue of *Pompey*, and *Brutus*; men not only Religiouſly prizing the Married ſtate, but ſuch as were bleſſed with the Society of thoſe women, that for the returns of love and kindneſs were famous in every Generation.

We chooſe Friendſhip, as a Field for virtue to reap advantages in, and none but retired and trecherous Natures will be without the bleſſings of that; but beyond all queſtion, that Friendſhip is the nobleſt, bound in the ſureſt Ligaments, and penetrates more the receſſes of the Heart, that is commenced in Marriage, then any took up on other Scores: Some are pleaſed to cry down that Sex, as fooliſh and unfit for the converſation of men; but they ſeem in that too much to overvalue themſelves, and to ſet ſtrange

prizes

prizes on their own worth: what if there are not found women, whose heads are filled with the crabbed notions of Philosophy, who have no great insight into insignificant and unsociable Arts, the knowledge of these things could constitute nothing but barren and ridiculous friendships: that which is more generous, more pleasant and useful, is as well to be found in that Sex, as in our own; who that is wise, expects in this Relation, a jumping of Knowledge and Capacities, or an agreement with all our Chimera's and

Punctilio's, is she unfit for that society, who cannot chop Logick with the Scholer? that cannot please the Historian with giving him an account of the Original of Empires where the Sun rises, nor the affairs of Kingdoms where the Sun goes down, or that cannot name him the Fields where have been fought famousest Battels, nor tell those Conquerors, that there swept into their Lap, the mighty stakes of the worlds Monarchy; or that though she can love as well as *Portia* and *Cornelia*; yet they cannot recount him the particular

particular Gallantries of thoſe *Roman* Ladies, they muſt ſurely make a very fantaſtick Standard, who meaſure the fitneſs of that Relation by ſuch an odd agreeableneſs: Humane Race is to be ſupported and rendred happy by a ſubſtantial virtue, and not by little Punctilios and affectations; It has been ſuch Whimſeys that have loſt the excellent affairs of the world, and men placing their contentments in ſuch idle likeneſſes, have neglected, to purſue what were the moſt uſeful concernements of humane Life. Nature

has ſet out the meaſure by which that Sex is found fit for our Society, which conſiſts of ſomething more important then the pleaſing of our vain humours: the Intereſts of the world were at firſt common, and men intended the good of the whole; but the envy, the capriciouſneſs and ſullenneſs of after-times, made infinite incloſures, and men laid out all that ſtock on the little portions of their fany, which ſhould have been imployed in the publick Banke of the Univerſe: And whilſt they have pretended to refine humane

mane Society ; They have made its profitable Affairs evaporate into nothing ; neither have they left any thing of thoſe grave and prudent Intereſts ; but ſome wild and thin Idea's, which they have in ſport, hunted through the barren Regions of Philoſophy, and along the fairy Traverſes of Poetry.

Marriage has alſo appeared excellent for the education of Mankind, which was the next thing important to his being; without that, as his Affairs now ſtand, he had come into the world an Extravagant,

travagant, abhorring Laws, and the Regularities of Society, and his Reason rising at an Age after his mind had been rude and barbarous for want of discipline, it would not easily have been able to subdue the wildness of his youth: Nay, all its performances, had been but ill and imperfect Draughts, whilst it wanted compleated Images and Idea's to draw by, its natural propensities would have designed something, but the world cou'd never have known what to have called it; but Marriage has been in all Ages

Ages the Repoſitory of diſcipline, and excellent Idea's: in its School, they are not only taught but revered; hear is learned modeſty, reſpect and ſubjection, affectation and ſtubbornneſs are betimes caſhiered, the fleeting and inconſtant fancy directed to an aim, and kept ſteddy by a peculiar authority; Marriage is the Garden where the Flowers of Youth are preſerved in their freſhneſs and vigour, whereas the open diſcipline of the world is like the rudeneſs of a deſart, where they grow wild,

and

and neglected, the ſenſe of ſhame, and the fear of vice are preſerved under this management, and influenced from this lower Sphear, whilſt the general defection had made them difficult to be ſeen above; but beſides, this condition has laid an Obligation on the Parent, to look after the Education of his Children; and if there had not been ſuch an inſtition, in which, it was both our duty and our reputation too to look after our Iſſue, the Children of many had been neglected, and periſhed without a name, or any conſiderable acquirements; but

now

now, thoſe perſons who have ſtrangely overcome, and worn out the impreſſion of what they owe to God, and their own affections are yet ſo careful of their reputation, and the eſteem of their Race, as to Educate their Children in thoſe ways by which they may be capable of ſerving the Commonwealth, and live with credit; had not Marriage been inſtituted, when the luſtful youth had ſatisfied his appetite, 'tis likely he would have abandoned the wretched Mother with her Infant, to the incounters of various ſorrows, and the Children of the great

great and the Noble, had been Rocked in Cottages, and all their dayes followed the Plough; but now there are ſacred Channels cut, in which one ſtream of peculiar and diſtinguiſhed Blood, perpetually runs from one Generation to another; and we find, that even the moſt extravagant and volnptuous, are yet careful of that current; uſing all the induſtry imaginable to make it noble and imbeliſhed; thinking it not enough to continue their greatneſs, but their virtues alſo; They endeavour to faſhion and to ſweeten youth,

youth, that it may be grateful and accompliſhed, when it comes to be opened in the Affairs of the world, to this purpoſe are the ſeverity of Chaſtiſements, the variety of Inſtructions, and the repreſenting of differing Examples; not only thoſe that have rendred virtue fair and agreeable; but ſuch alſo that ſhew a loathſomneſs, a degeneracy and abhorrency in vice, by ſuch variety of Wayes, faſhioning them into the habit of excellent qualities; which perf.rmances have ſet ſo many accompliſhed Perſons into the world,

world, who if they had met with Parents leſs careful, they might have miſſed that eſteem and veneration which Ages have paid them : It is true, that the force of a Genius ſometimes ſupplies the defect of a Parent ; but where they both aſſiſt, are the moſt excellent pieces of humane perfection ; and though Nature often does much, yet we many times find, that thoſe perſons are to ſeek in the turnes of Humane Affairs, and in the artful Traverſes of Glory, who have not been very well furniſhed with great variety

of

of Images: and from hence has roſe the defect that ſpoil'd the whole frame of an Heroick virtue, deſign'd by ſome perſons. In ſome Men we have obſerved a ſtrange aſſiduity in the queſt of glorious Atchievments, whilſt yet a diligent Reminder, will ſee more of affection and earneſtneſs, then a handſome dexterity in that purſuit. There is a ſleight in all Humane Affairs; which though Nature may ſometimes happen on it, yet can never hit it with ſo much certainty and ſucceſs as Art; and hence it is, that a great

draught

draught of an Heroick virtue is fain to be taken from so many, because no one person appears furnisht with all those various Colours. Some men have excelled for the number and Art of their Conquests; but the world has seen them subdued by a power from the Rostra. *Achilles*'s Shield was after won by a virtue, different from that in which its owner excelled: the crafty *Italian*, with his single Conduct, wound about the bravery and vigour of the *French* Affairs, which perfection in any endowment, has arose from

from a happy Education, meeting with a good Genius, and where it willingly declines an accompliſhment, it yet ſubmits to the force of the diſcipline. So that to Marriage the world ows the Education of Mankind, and by conſequence their fitneſs and uſefulneſs to Humane Affairs, which is a great advantage, becauſe the ſecurity of haviug our Iſſue well educated, is thereby eſtabliſhed, and that care taken for the coming Generation, which our fathers had of ours; which is ſo important a reflection in the *Series* of ſucceſſion.

Marriage

Marriage did moreover prevent the inconveniencies and extravagancies of a rambling Love; for what diſorder and diſtraction had there been in the world, if an impetuous and lawleſs appetite had been ſubject to no Conduct; but that the fancy placing it ſelf upon any Object, had preſently tranſported the owner to all manner of violent actions; To ſerve its mad deſires, Cities had been conſumed to Aſhes, Houſes left deſolate, or filled with groans, only for the raviſhment of a beautious Prey: The Affairs of the State

State had been neglected, or readily wounded for the acquirements of an idle Love, for such is the violence of that Passion, and such its extravagancies, when it is taught no moderation by Religion, and excellent Laws: The power of Conquest had been a sufficient Title to the Objects we had coveted, and we had felt no remorse, to have taken them from between the Arms where they had spent many years in endearments of Love: No Nation could have flourished, nor have been successful in its Affairs, if

a wanton Flame had thus consumed the manly temper and vigour of the Youth; or if their passions had not transported them to such violent Actions, yet the gentlest concernments of those Flames, had made them uncapable of serving the Commonwealth, and the Interests of Humane Society, and what with running to publick Houses of Lust, the contriving secret Cabals, and private assignations, the Animosities and Jealousies of Rivalship, the prodigality of amorous addresses, had took up all

that

that time, and baffled all those advantages with which they should have serv'd their Generations: Whilst they had followed these designs, ill humour, restlesness of the thoughts, and inconsiderate Actions had been the necessary Companions to them; therefore there was great wisdom in that Law amongst the *Jews*, that none should live unmarried after such an Age: All wise and prudent Governments knew they should have little Order and less Industry, where the affairs of an idle passion possessed the Hearts

a wanton Flame had thus consumed the manly temper and vigour of the Youth; or if their passions had not transported them to such violent Actions, yet the gentlest concernments of those Flames, had made them uncapable of serving the Commonwealth, and the Interests of Humane Society, and what with running to publick Houses of Lust, the contriving secret Cabals, and private assignations, the Animosities and Jealousies of Rivalship, the prodigality of amorous addresses, had took up all that

that time, and baſled all thoſe advantages with which they ſhould have ſerv'd their Generations: Whilſt they had followed theſe deſigns, ill humour, reſtleſneſs of the thoughts, and inconſiderate Actions had been the neceſſary Companions to them; therefore there was great wiſdom in that Law amongſt the *Jews*, that none ſhould live unmarried after ſuch an Age: All wiſe and prudent Governments knew they ſhould have little Order and leſs Induſtry, where the affairs of an idle paſſion poſſeſſed the Hearts

and Heads of their Subjects. Marriage more inclines the mind to ſerious and neceſſary buſineſs, then the wandring Luſts of Stews and Concubines; and even in thoſe Countries, where Poligamy and many Loves have been allowed, the ſerious and the wiſe are grown weary of their liberty, as producing thoſe diſtractions, which unfit the mind for other things; Neither would the diſorders of that paſſion have only been injurious to the preſent times, but have extreamly wronged poſterity; which we may perceive by

the

the *Extravagants* of this Age, who live in a strang neglect of those that come after them: They care not what becomes of the next Generation, so they may Riot and live voluptuously in this; they have received by succession a travelling Interest; which they are to transmit downward, it being to journey through all the Ages of the world, but by their Extravagancies and excesses by their new wit, and their modish vices, they forget its affairs, they affront its gravity, they stop its progress, and it is like to be

known by after years with leſs eſteem and veneration, and this is that Age which is like to be branded amongſt all the Luſtres of ſucceſſion, as the moſt diſingenuous that ever was; who have anſwered the Remonſtrances of the worlds important Intereſts with Raldry, and a laſcivious Song they have affronted them by the moſt unworthy practices, & gave them to underſtand, that the divertiſements of *Drolls* and *Buffoons* were more valued by them, then the gravity and prudence of their Fathers,

and

and these sottish incounters appear the consequences of the neglect of Marriage, by which the bosom of civil Affairs has received those wounds, which the dexterity and skill of coming Ages will not easily Cure: that neglect and lightness, that preposterousness and inadvertency in our concernments, as have brought upon the world so much disorder and inconvenience: No man makes it his business to be serious in any thing, but to trifle with diversion and mockery, even his poverty and want, which are now

all deplorable effects, of that injuſtice that the preſent times have done to Marriage. In fine, that condition has applied the minds of men to that induſtry and care, which as they have contributed to the peace and the repoſe of the univerſe, ſo they have produced thoſe excellent things, that became pleaſant and dear to humane Race; the productions that have been beſides it, were rather for ſplendour then uſe, and a gay ſhow, without the company of real profit: The world has been diverted with pleaſant Idea's,

with

with a fair arrangment of amiable things; but the performances of this condition, have exhibited what was useful and necessary. The wanton humour, and the airy fancy may be pleased by the solitary Hero's, but the uxorious have intended the good of mankind; and if we diligently survey the Interest of the world, we shall find them fitted for the Society of the married life, and that they must receive a stop and a prejudice by the introducing of other concernments; the constitution of them must

be changed, and a new habit introduced, before the world can look well under the practice of different opinions: How happily it has succeeded with these Experiments, what it has come to under the Discipline of such a practice, will sufficiently appear, by looking backward; the Powers it has established; the mingling Interest it has confirmed; the mutual stock of benefits it has setled; and the great tranquility of all things; sufficiently prove, that nothing could have been more propitious to the world then that condition:

Neither

Neither does it ſerve leſs effectually our particular Affairs; if we look beyond the contentments of a preſent and a fading appetite to thoſe which ariſe from a long ſucceſſion, ſtretched with eſteem and reputation: to live when we are dead and gone, in a happy iſſue, is much better, then only for ſome Moments to be renowned, to ſet in the Circle of Marriage, agreeable Objects always to entertain our affection and our thoughts, is much happier, then by the little Artifices of time, to be ever ſubject to deluſi-

ons; who does not, that pretends to reason, take more pleasure in managing the Interests of a Family, and a lasting name, then in humouring a short lived inclination: and such Affairs have happily assisted the virtue of many persons, who thus diverted an injurious leasure; and as the Poet ascribed, the effeminacy of the *Greek* to his idleness; so the want of a just Interest to manage, has brought in most of those inconveniences that are found in the world; and that pleasantness and gayness, which is childishly

called

called good humour, ſo much idolized in the ſingle life, what is it but a trifling and ſtrange impertinence! a thing without all conduct and prudence, and after the follies of youth are over, even inſupportable to thoſe who have the moſt admired it: All exceſſes in nature uſually produce the other extreams; ſo the moſt aſpiring Monarchs have often turned Fryers, ſhrouding the glories and luſtres of Regal Majeſty in the Sables of a Cloyſter, and men exceſſively voluptuous, grow ſtrangly neglectful and ſolitary when

when they are old: What judgment can we paſs on this, any otherwiſe then that they laviſhly ſpend the prudent ſtock of Nature, which becoming bankrupt by exceſſive practices, they are after forced to yield to thoſe humours, which ſpeak the wants and poverties of Nature. Marriage is ſuited to the juſt temperament of things; whilſt the other practices conſiſt in thoſe exceſſes that exhauſt and debelitate nature; which like ground too much uſed, grows languid and unfruitful, the mediocrity is that which

which was designed in the Affairs of the universe: And he who takes them out of that Channel, makes them overflow all things of prudence and advantage, neither will they be any longer useful and excellent when they grow irregular: It is enough, that by the allotments and discipline transmitted to us, we may live with solace and advantage; but if we neglect those Rules, we can expect nothing but disorder and confusion. Marriage has hitherto defended the Interests and the repose of the world from an extravagancy

travagancy that in all Ages has endeavoured to assault them: And whilst Mankind grow weary of so brave and successful a defence: It is well if they find out another equal to it, though it is very much to be feared, that those little Arts on which they rely, will soon let them see the errour of that fancy, when they must call to their assistance a greater force, then what their Poets, or their new Philosophers can bring them, and the sad effects of this gayness, and those Chymera's, will easily be resigned for the other useful

and

and practical ſerioufneſs, then their modiſh humours, their refined and elevated fancies, their careleſs and unaffected faſhioning of things, together with their courageous and profound ſearches into Nature, will appear the fleights of thoſe Empericks that have undone the world, and if we ſhall not be capable of ſo much repentance as to curſe our ſelves, our poſterity will do it for us, for ſending them into the world, rather fit for Hoſpitals, or for *Bedlam*, then the Affairs of a juſt and happy life: To whom

the

the good nature of their fathers, for being so easily abused, will appear a horrid crime to their Issue, whilst they take to themselves what they called a wild pleasure, but left to these a serious smart, and they must apply themselves to that Marriage, that was injured and affronted by their Fathers, which can only free them from the Tyranny of those practices, to whom they had given the Dominion, whose novelty and great liberty so far prevailed upon them, as to forget their Obligations, and their own Affairs, and without

out any remorse to see Sacrificed the being of many Families, and the prosperity and contentment of others, whose wasts and ruines declare by whom they have been plundered: Neither will that fantastick Discipline, under which they foolishly endeavour to put their extravagant practices, bring any security and benefit ro the world, which besides its standing on an unjust foundation, can reach to nothing but a security from *Bravos*. Marriage knows all the Traverses and Turns of Humane Affairs, and

and ſtands on a foundation of Natures laying : Neither will that be tranſmitted down for right, that has been wrong and injuſtice in every Age : But we may imagine, they endeavour not to bring their deſigns to perfection, leaſt they ſhould too near reſemble the abhorred Wedlock : they can hardly invent any thing wild enough, and debauched enough for their own practices, their appetites call upon them for new extravagancies ; and thoſe who furniſh them with variety, are at a loſs to contrive faſt enough

enough to pleaſe them. Whilſt we have thus Sir, drawn the *Portrait* of Marriage, and reckon'd up its advanages, if we reflect upon it, we ſhall find the injuſtice that ſome men have done it: As for thoſe who admire unſociable and ſolitary tempers, they can have but ſlender *Pleas* to an excellent mind: Nature deſign'd no man to that vanity, as to be taken up with the contemplation of his own endowments, like the fantaſtick youth, who made love to, and died for himſelf: The only way to take a right view of our own

own good qualities, is to set them in less flattering *Mirrours*, and to have them drawn by those advantages and benefits we communicate to others: He that gathers all, his great endowments into his own Breast, and keeps them there, like Roses that grow in Desarts, he dies uncommended and uninjoyed: all virtue is diffusive, and loves occasions to exercise its vivacy and vigour; and what we carry about us, sufficiently declares that we were not designed to be happy alone, whilst both the solace of the mind,

and

and an endeared life, consist in an union with something different; the brightest Colours owe their vivacy to the shade, and Nature has set Virtue like Diamonds in Jet, within the Circle of difficult services: And I cannot remember, that ever the Cloyster, that great Receptacle of the drowsy life, did ever oblige the world by many excellent performances; we know very well what poisoned Arrows have been shot from those Coverts, that have pained and enraged the bosom of many Ages; but they are yet to give a proof

of

their kindneſs to Humane Nature, and their preſent careleſneſs and vices, have put us beyound all hope of expecting it. But yet, it is another ſort of ſpeculation, which we are to accuſe in theſe reflections. Some there are, who with great folly and injuſtice, make Marriage the ſubject of their reproaches; we do not accuſe any for embracing the ſingle life, whoſe Virtue is ſtrong enough to bear them through all the hazards of youth and inclination, but yet, thoſe who do this, ought to let it be with leſs pride and affectation

ſectation: But that is the ſtrange rudeneſs of the preſent ſentiments, to mock at all practices that are different from their own; and though ſuch light diſcourſes will weigh very little with wiſe and prudent Perſons, yet unexperienced youth is apt to be affected with things confidently delivered, though there be ſometimes little ſence in them, but this is not only the matter of converſation, but the admired Theam of ſome writings, and being a ſubject capable of keenneſs, and ſomething of novelty, men endeavour

endeavour to raiſe the reputation of wit on that foundation? But I wiſh they would conſider with how much diſingenuity and unworthineſs they do it: Never did any Age ſo thirſt after the fame of being Wits, yet no Age has acquired ſo inglorioufly that Title; It is not ſure impoſſible for men of ſuch great abilities as they give themſelves out to be, to pleaſe and inſtruct the world at once, and not to build the Triumphs of their Eloquence, on the ruines of their Morals? How little reaſon has Mankind to admire

admire them, who furniſh it with wit at ſo dear a rate: They may tell us, that affected *Pedants*, capable of no generoſity, have for a ſilly fame wounded the boſome of ſacred and civil things, but we are aſtoniſhed to ſee thoſe who pretend to be Gentlemen of great breeding and noblenels to exceed their crime, and how unhappy ought they to eſteem themſelves, that the firſt proof which they give of their injuſtice to humane Affairs, and their ingratitude to their Fathers, ſhould be on the moſt important, and

moſt excellent concernments of the univerſe: They have introduced infinite Punctilio's of reſpect, and obſervance, they pretend to correct the bluntneſs, and in obſequiouſneſs of paſt Ages; but they wound the ſubſtance, whilſt they adore the ſhadow, and we expect from them to ſhew that reſpect, which is ſo powerful a part of their Genius, to the moſt important concernments which have been ſo revered in the world, and ſo beneficial to Humane Race If they muſt exerciſe that doated on wit of theirs, let them chooſe

choose a subject more agreeable to the Intereſt and complexion of Mankind, and let them think it to be a little rude, to reproach the practice of their Fathers, and the greateſt part of the world, which they do in ſpeaking againſt Marriage: But never any Age had more trifling Gallantries, and yet none was evermore in love with them; great capacities uſe to be ſerious, modeſt and unaffected; but now he that owns a little wit, makes ſuch a noiſe with it, as to diſturb the quiet and the ſerious Affairs

of the world; If they would have us admire their great abilities, let them give us a more excellent proof of them; let them again reſcue thoſe Intereſts which they have betrayed, or elſe pretend to merit nothing, but the reproaches and curſes of the world. But that which is yet a more important injury to Marriage, is a certain humour and opinion taken up by ſome people, that it is a piece of Gallantry and good Breeding, to divert our ſelves with ſacred Wedlock, as an extraordinory proof that we have overcome the Flegm of

a degenerate complexion ; if we ſpend all our life in frolick *Amours*. There is another accuſation, that belongs to theſe reflections ; and that is, of thoſe who are of this Condition, whoſe affection to it ought to be commended ; but their follies and indiſcretions ought to be accuſed : It is not always found, that a good intention can free it ſelf from the blemiſhes of an ill conduct, and the follies of many Perſons, have rendred ſome things ridiculous, that would have ſupported their gravity in a better management in this

enquiry, the ſubject is extream nice and critical, and ſo ought to be made with great wariness and circumſpection; beſides, to pry into the miſcarriages of others in ſo cloſe an union is a little imprudent; but yet our ordinary converſation and notice will furniſh us with this belief, that many commit thoſe follies in Wedlock, that become matter of divertiſement to ſome Perſons, and and an extream ſcandal to others. One great cauſe to be aſcribed of this, is, that men live narrowly, and to their particular inclinations,

ons, and humours, forgeting that they are to ſupport a common concernment; and we may very well believe, that men may find as much eaſe, and a great deal more generous contentment, if they tyed up their inclinations to a ſevere diſcretion, then in permitting them to wanton in all the liberties of their little freedoms; How few live with a careful reſpect to their reputation, and fewer conſider the importance of a publick aim; which neglects giving birth to perpetual follies and affectations, amongſt other

things that they prejudice. Marriage ſuffers in the opinion of the indifferent or prepoſſeſſed; Any thing that is uneaſie in Wedlock ſhould be concealed, and ſupported with a gravity, that might cover it from the ſpectators; No man ſhould gad abroad with his complaints, which as they render his condition nothing the more eaſie, ſo they either importune, or divert thoſe to whom they are communicated; it is tireſome to the ſerious man to be entertained with the follies of another; and it is Comical to the Frollick;

So

So that we receive no advantage by ſuch ſallies of great weakneſs and indiſcretion, and yet, though the ſatisfaction be ſo momentary, as only the eaſing of a preſent fulneſs, yet the revelation of ſuch Matters ſpread in converſation, and remains long enough as a blemiſh on that Condition; this open temper, has in ſome made an injurious progreſs; reproaching with the worſt treachery the intimacies of Marriage; the firſt Eſpouſals proclaimed that two were one, thereby to unite all their concernments: The

gallant *Portia*, tried her ſecriſy on her wounded Arm, to make an experiment of her Sexes ſufficiency; which whilſt ſhe bravely reſcued from the reproches it had ſuffer'd, ſhe retorted the bluſhing ſcandal upon ours: Friendſhip is of all other bleſſings the greateſt ſolace to humane Life, and it is not only intimate, but ſacred in the Circle of Marriage: To communicate our troubles, is to leſſen them; and the Philoſopher adviſed us, not to eat the Heart, which he meant of ſecret and concealed griefs: The great diſtruſt of ſome men

men has appeared in hiding under ground their wealth, and this Age has in part reaſon to have the ſame care of their thoughts, which thoſe had of their Treaſure: Mankind were at firſt diſtinguiſhed into particular dwellings, that they ſhould have ſeparated Intereſts; and injoy their contentments in an undiſcovered ſhade; we call it good humour to uſe all manner of freedom in our converſation; but how ſeldome is it found, that others will well interpret, what we well deſign, It were eaſie Sir, to lead this Current further,

further, but it would be no diſcretion to do it, and many times we decline a ſafe Conduct, becauſe we fantaſtically love our own management. 'Tis moreover certain, they beſt ſee their errours, who diſcover them by their own light, And that not only, becauſe we find our ſelves in ſome diſorder to have them revealed; but alſo, from a certain pride that puts us upon juſtifying all we do; and beſides, all the dexterity of another, can never fit the *Perſpective* to our own ſight: But yet, there are ſomethings ſo remarkable,

ble, that there is no need of theſe Glaſſes to diſcover them, and there are ſome crimes committed againſt that Relation, which none will attempt to extenuate, that reſpect would be very injurious, that ſhould forbear the cenſure of the great ſcandals that are flung upon Marriage: The incontinence of the Eſpouſed, is that *Crime* whoſe Bowels are filled with many others: Neither can we readily ſay, the influence it has had in the world; ſince it is evident that the ſacredneſs of this Inſtitution, has kept the

Power

Power above us with reſpect upon our minds: Other things have (though unjuſtly) been accuſed of Art, but the great Antiquity of Marriage declares its divine original: And it has received the ſame reſpect in diverſities of Nations, and Religions, its Honour is ſo tender, that the leaſt blot reproaches it; and beſides, incourages the hardyneſs of after attempts, which take them for a Preſident, who were the firſt Invaders of this ſeperated ſtate; by whoſe attempts not only that condition, which appeared

ed the principal foundation of the moſt excellent advantages, became ſhaken and infirme, but a way was opened to that liberty, which after made its incurſions into all revered concernments. The ſacredneſs of an Oath, and Proteſtations uttered where Heaven and Earth were the Witneſſes, became the trifles of Cuſtom and deſign; which being made ſo by a wandering appetite, that crime became the incouragement to a freedom in other things: What aſſaulted the firſt innocence we very well know; and we have reaſon to believe

lieve, that this Crime was one of the first that attempted the concernments of the world! And it is like to be that, which will give one of the last wounds it must feel before its ruine; this impiety awaiting it with a strange desire, that it might owe the fate of its noblest affairs to its inhumanity alone, and no reproaches are keen enough for those, who have made these attempts, either from the solitary life, or within the sociable: The latter is the more prodigious instance of treachery and baseness, because he strikes

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at the Heart and the Vitals; he breaks that faith on which Matriage is built, and deſtroys that fidelity which is ſo much of its Eſſence, he leaves it none of its reputation, but layes it under the reproaches of Artifices and a Juggle, he withholds others from applying themſelves to it, whilſt his practices perſwade them, that it cures no appetites, nor practiſes any ſincerity: He unworthily ſuffers them to think, that it is the Trap of youth, and a Gin in which Policy has caught our forward Inclinations: He Incourages in

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them a fancy, that it is better to practice those Liberties before we vow, and assure then to loose an Innocence in our restraint: He that draws the Adulterer with these Colours, will soon find his amazement at so horrid a spectacle; and justly believe that nothing is known so odious in *Affrica*, as this Monster of Society; since he that devours the sincerity and the candour of any thing, shows a worse cruelty then the sucking of its Blood, and the generous at any time, loose their reputation with more regret then

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their lives: He has made Marriage to ſurvive its Honour, and to remain a ſcandalized Inſtitution: He has put the affront on the firſt founder; and mocked at the Limits of Nature; he has endeavoured to perſwade the world by his experience, that Marriage is uncapable of its deſigns, and that the Ranges of Luſt were to no purpoſe incloſed, whilſt the appetite is as ungoverned even in that Condition, which was deſigned to cure it, as in a common injoyment. We will only ſay further to theſe Perſons, that they

they ſtand in the firſt Rank of Criminals, and that it had been better they had never come into the world, then only to have lived to have done ſo much miſchief in it; and that they muſt one day be called from their Graves, to be confronted with the injured Affairs of the univerſe, and not expect ever to ſleep without the *Spectres* of thoſe wounded Intereſts. And now Sir, after we have been ſerious ſo long, it is agreeable to our youth, to divert our ſelves a little, with the pleaſant and the beautiful Scenes

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of Love, it would be but juſt ſomething to looſen a mind bound up to grave and ſerious conſiderations; by celebrating that Paſſion, which is as well the Vigour as the Imbeliſhment of Marriage; But we are to remember, that the Theory which has been exhibited to Ages of this Inclination, is very much different from that Practick that has aſſiſted the Affairs of the world; and we muſt go another courſe then what we have already took, if we will follow the Current, where the Poetick fancy has led it: for thoſe are the

men who have pretended all along to extoll and refine it. Though the Discipline under which it was put by the Ancients, was very unlike to the modern Regulations. They made it seek the society of Shepherds, and confined it to the Woods and the Mountains, it spent its time in weaving *Corollas*, and was busied in fashioning the address that merited the Garland: It appeared bashful and unsociable, shunning the guilt of ambition, with the noise and Artifices of Cities: It could divert it self with tel-

telling the murmurs of a Fountain, with repoſing under the Mirtle, or in weaving about the Pine with amorous Characters: It only ſignalized it ſelf in the victories of *May*: and preſerved no greater marks of its State, then the Tabor, and the Oat-pipe: It valued it ſelf upon its ſincerity, and knew no other bravery then to accompany in Death the valued Object: It affected a mind as free from Artifice, as that beauty to which it vowed, and opened its Soul, as well as ſpent its Careſſes in the Sun-beams, but this

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affected life, was yet judged too inglorious and solitary for it, by the briskness of after Poets, who believed that it should value less its innocence then its glory; which made them lead it to those places where it might signalize it self in braver exploits, their Predecessors had fashioned it too rude and simple, and had armed it with a Power that could purchase it no Renown, whilst it was busied in a sorry Chase, on the Lawnes and the Mountains. They therefore took it from so trifling a Discipline; they led it to Courts,

Courts, aud gave it the command of Armies: They disrobed it of the Habiliments of a Shepherd, and changed the Oat-pipe for a Trumpet; they made it feel its vigour, and experiment the force of its Nature: A distrust of its strength had made it live ingloriously, and they taught it what great things it was able to do; They made it not only to despise the Sheep-hook, but to make a trifle of Crowns: but it was necessary that it should accommodate it self to a disposition suitable to its enterprizes, which made

them exchange its ſincerity and plainneſs, for diſſimulation and hollow Careſſes: Neither did it ill manage theſe endowments, if we may credit their Records. It brought in the faithleſs *Greek* the fire that burnt *Ilium* to Aſhes; and deſtroyed what was then the faireſt Dominion of the Earth: but yet it was not altogether intent upon one deſign; whilſt it ſtopped the Glory and Victories of *Achilles*, and ſent him inviſible Chains, from a captiv'd Town. It triumphed over Regal Authority, Duty, and the

care

care of a Patrimony in the violent *Scylla Eliza* left not only her *Tyre*, but a glorious life imperfect, whilſt ſhe became a Sacrifice to the Love of ſpruce *Æneas*. It has gone through the Blood of the Innocent to reach a Throne, where it might appear in Royal imbeliſhments to its Object. It has managed Intelligence in Glances, and communicated Plots by the Character of Looks: It has been a ſpie in Armies, and faſhioned the Intrigues of Court. Theſe their Poetick fury reckoned brave, but they have not at the

ſame time withheld it from odd performances : They have made it leap Precipices, ſwallow Daggers, made Brothers burne for Siſters, and invaded the Fathers right of Love by the ardour of the Son. The inhumane *Greek* Bedded his *Seſtian* Maid, in the cold Sheets of Water, and left them to conſummate in the *Helleſpont*, thoſe loves he had ſo painfully extolled, The fantaſtick *Roman*, made *Narciſſus* burne for the ſhadow of himſelf, with ſo feirce a Flame, as could only be quenched in that Fountain where he viewed

ed his Image. It has turned the Iſſue of Kings to Pilgrims, and tranſported the Daughter of a *Cæſar*, to deſpiſe a brighter Immortality, whilſt ſhe affected the ſhade of a *Corinna*. Nay, under theſe managers, Love has ſought an Empire beyond the confines of Nature, and carried the remains of Rational beings, to Vegitables, and inanimate: It has turned Mortals to Fountains, to Trees, to Eccho's, and to Wall-flowers, preſerving only in the note, the murmur, or the fragrant Character, the remembrances of a former

ſtate, the wantonneſs of the Poetick fancy, have in theſe inſtances appeared very extravagant; though they deſign'd in all, to ſhew the invincible Power of Love, whilſt changing Natures could not change Deſire: Neither could all the cruelties of a Metamorphoſis diſoblige a faithful Paſſion; *Eccho* though grief has worn her to a ſhadow, preſerves yet ſtrength enough to anſwer to an amorous Call, the *Heliotrope* yet linkes the preſence of the cruel Sun, and appears Melancholly, when he forſakes its Company. But yet,

yet, after all these cruelties and strange Experiments, the Poetick fancy could not otherwise attone for so much barbarousness, but by obliging Love to shave, and retire to the Cloyster: The reflection on so much Blood as it had spilt, could not but naturally produce in it so great a Melancholly; But yet here, whilst it pretended to be a Devote, it proved a Monster; and could not forget the exercise of its former Tyranny; It is true, it grew more Circumspect, but not less guilty; it ruined equally though in a diffe-

rent way: It formerly invaded the life and the felicity, aud now the Innocence and the Honour: It was more open and plain in the former attempts, but now it affected privacy and Arts: The world had felt enough of its force, and it therefore applied it self to Stratagems, and dissimulation, so long a War as it had he'd with humanity, had taught them to reinforce and fortifie themselves, and therefore undermined what it could not assault; It took the habit of a Recluse, and it made many of their orders appear but *Fratricelles*; It shewed

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to the world a mortified look, and an Innocent Habit; But its Altars burnt with as brisk a Flame, and were thronged with laſcivious Votaries; it grew weary of open cruelties, but ſtrangely enamoured of thoſe private ſleights: Here with a ſhow of great humility it devoured the portions of an excellent Virtue, and conſumed the Innocence of the world, with Fire diſguized in Snow-balls: It whiſpered Intrigues through the Monaſtick Grate, and made aſſignations at the foot of an Altar: it coma'd amo-

rous ſentences with Beads; and vigourated a laſcivious Song with the Airs of an Anthem: It bore it ſelf diſguized into the Pallaces of *Magnificos*, and practiſed diſhonour, whilſt it proclaimed a Shriſt: It reſorted to the Chair of confeſſion only to eaſe an amorous boſome, and demanded from the Father, not abſolution but aſſiſtance: It kept Leigers in Republicks of Virgins, and held Intelligence with fidelity and Honour: It was adored whereever it came, and prevented jealouſie by the reputation of ſanctity. But though

though the ſucceſſes of Love were great in this ſhade; yet it participated ſo much of a natural inconſtancy, as to grow weary of ſo eaſie a proſperity, and left its receſſes for more publick incounters: Its Elogies here blunted the Poetick fancy, whoſe flights whilſt they were happy were yet regular and confined; they reſolved to make it a mad Cap, that it might better ſerve the Rhiming reach, that has been ſo much the Idol of preſent Ages, here it acknowledged a Divinity, and ſhewed a reſpect to Piety and

and Altars: But they better affected its old Ethnick prophaneneſs; they liked it only when it was too vigorous for Earth, and too extravagant for Heaven: They gave it a power above Immortality, and faſhioned it a quality that ſhould *Paramount* the Univerſe. And no ſooner had they thus took it from the Cell, but they furniſhed it out a Knight Errant, and made it traverſe Deſarts, they inured it to hardſhip, and often forced it to take up its Lodgings at the foot of an Oak, or the Banck of a Rivulet, whilſt it

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was fed, *Cameleon* like, on the Air of ſighs and reproaches, it exerciſed its courage in hunting of Raviſhers, in reſcuing diſtreſſed Damſels; in obtaining the freedome of captiv'd Knights, and in putting an end to inchantments; whilſt ſometimes again it affected the killing of Dragons, the incountering of horrid Viſions; and in appointing aſſignations in the dark apartments and Reſidence of Spirits. But ſucceeding Poets declined theſe Melancholy fancies; whilſt they took Love from that Diſcipline, and applied it to

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the Affairs of Grandeur and Society : They adopted it into the Family of Atoms, and made it the Captain of those Numerous Legions : They gave it an extravagant and unlimited Commission, and made it equal with that appetite which they believe to be the Genius of the Universe ; and the Trace they have led it, has been agreeable to their Idea's , they have brought it on Theatres, to inspire those *Bravo*'s whom they call their *Hero*'s : They have thought fit that it should signalize it self only in prodigies of valour, and miracles

miracles of Councel : It has bestowed a sufficiency on a single Person to rout Armies, to look Kings out of their Thrones, and to make Conquests more facile then Ruine, and more easie then Traverses : It has bafled all the Stratagems of an Adversary, and wound about at pleasure the fidelity and courage of numerous Armies; all which are found but mean Exploits in the Records of their *Dryades*. But yet it does not always keep constant to the point of this elevation ; neither does it ever affect to be so Heroick ;

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it is often pleaſed to divert it ſelf with meaner Actions: And to faſhion the fooleries of Comedy: It can make Experiments on the Groome, and is not averſe from an Intrigue with the Landreſs; It is pleaſed with the ſmall incounters, and the fallacies of Maſcarade, and delights in being Cajol'd, and in committing Errours: Its Principles ſpeake it an Epicure, and declare its abhorrance to be bound up to the high Rules of its Glory, whilſt it finds the ſweeteſt Pleaſures in the moſt extravagant Liberties; though it can

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ſometimes deſpiſe Crowns, and toſs them from one head to another, yet it is not always pleaſed with ſo hardy an exerciſe: It can with as much pleaſure, manage the deſigns of the Chamber-maid, and receive Propoſitions from the brawny Clown, that greatneſs is uneaſie to it, which ſtands above the divertiſments of ordinary men, and it now leſs affects Glory then good Humour. But though this paſſion appears active and vigorous, yet it ſeems but the effects of its Age; whilſt it pleaſes it ſelf in

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odd and fruitleſs performances: It ſtuddies infinite reſearches, and the Punctilio's of a Genius weak and defective, it grows hard to humour, and is pleaſed with niceties and Criticiſms, before things brave and ſubſtantial. The Poetick Lawgivers have formed it a State, and deſigned its obſervance; but it is weary of that troubleſome greatneſs, and they are forced to indulge it in little Frolicks, and childiſh divertiſements. It has reach'd its *Climaterical* Year, and forgets its Grandeur ſo faſt, that all the lofty nonſence of its

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ableſt Miniſters, cannot preſerve it from a ſottiſh Lethargy, they have carried it to the Magnificent Pallaces of Command, they have ſhewed it the ſtate it ſhould preſerve, and remonſtrated it with an Eloquence, more charming and refined then their Fathers ever knew; But it ſee's not the force of theſe ſplendid Harangues; and its glorious managers muſt lament their misfortune, that they were born in an Age, when Love was ſo unable to comply with thoſe precepts, which they are ſo capable of giving; So Rich and

Magnificent

Magnificent a ſence in the dayes of its Youth, had found it an aboad in Stars, (from which ſome of its Directors pretend it to have come) and it had uſed no more theſe mortal divertiſements: But unhappy Poets, they practice in a time, when its Nature is unfit to comply with the Excellencies of their Art; and yet they are reſolved not to be altogether unſucceſsful, they will accompany it to another world; Nay, they have ſent their Poetick fancies before it, to prepare an *Elizium*, to furniſh it with Grot-

Grotto's, with ſhady Groves, and Rivers; They have deſigned it an Eternal buſineſs, to repeat a paſt fidelity, and the Triumphs of mortal incounters; They have put it into the Arms of a perpetual Spring of Beauty, leaned it on a fragrant boſome, and under the influence of bright and ſhining Eyes; wherein ſo ſweet a receſs, it muſt entertain it ſelf for ever with repeating irs humane Atchievments; yer if it find theſe Pleaſures too luſcious, they will permit it that variety in Heaven, which they allowed

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on Earth; They have formed it assignations in wither'd hollow Trees, and weary Traverses in *Sooty* Regions; They can imagine a perfect tranquility in nothing, and have framed their *Elizium* according to the Colour and Figure of its Atoms; which they esteem a happy thought, since it would dull so vigorous a Passion to be confined to one enjoyment: It would be tired with sitting for ever still; and therefore they resolve it shall be perplexed in innumerable Labyrinths, that it shall grow Melancholly,

cholly, and delight to behold the purple Current of a Wound, that it ſhall incounter the *Spectres* of jealouſie, and fright it ſelf with its own ſhadow, that it ſhall Tilt in Tournaments of fancy, overthrow Rivals, and win Garlands: Thus have the Poets ploted an *Immortal* buſineſs to themſelves in the managements of Love, But yet they will not leave its languiſhing Affairs upon *Earth*, though they accompany its lofty Genius to *Elizium*; yet they

they will not quit its Earthly part, whilſt it rots in dirty Actions, they will force a freſhneſs from that withered Trunk, and perſwade the world, that it is ſtill as lovely, and as charming; as in all the vivacity and ſweetneſs of its Life: But it is high time to leave them, when they grow ſo Extravagant. Thus Sir, have I given you a Proſpect of the Poetick Image, which you will find very unlike to that which has the aſcendant of Marriage: The

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buſie world has all along lain below this Romantick Paſſion, and would have nothing to do with its Chimera's: Sometimes it received a wound from thoſe Fantaſms; But it endeavoured to cure it as faſt as it could: They have often made it propoſitions for a Commerce, but they were always ſtrange and extravagant: Sometimes they were too rude and ſimple, and of a Melancholly below its active Affairs: Otherwhile they were too Heroick, and flew above

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their humility. Its reality was too ſordid, and its imbelliſhments altogether uſeleſs and Romantick; It therefore with great juſtice, excluded them all from its converſation, and took thoſe Idea's that were the product of Actions, and not of the Brain; It entertained nothing above its Affairs, and preſerved thoſe benefits in vigorous Actions, whilſt it refuſed to refine them by idle Harangues; *It* ſaw too plainly, in other concernments, that their imbelliſhed Theories had

had ruined their practice, and therefore would not admit of the leisure to be flourisht and extolled; It despised Artful and fine Records, whilst it only valued an active and vigorous tradition; which it has conveyed to this Age, in spight of all the attempts have been made upon it; and if it must be its Doom to suffer now, it will not only fall a Victime to the injustice and sottishness of barbarous men, but stand a mighty instance of the approaching Ca-

taſtrophe of the world; which will even before its diſſolution, grow too like that *Chaos* it muſt be at laſt; whilſt all its virtue and glory will be darkened, and grow a place frequented only by a ſavage appetite; in all its horrid ſhapes, a youthful Virtue muſt Traverſe it with abhorrency, whilſt it incounters ſo many frightful repreſentations of vice, and the Ghoſts of murdered Honours, and it muſt at the ſame time preſerve it ſelf from the *Cyrcean* Poetick Note, whoſe harmo-

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nious blandiſhments will lead it upon the Precipices of ruine and diſhonour, and are the great procures of the Prey for monſtrous vices. And thus that frame which began with innocence and Marriage, will end with Crimes, and with the contempt of it, it roſe with peaceful and amicable virtue; but muſt fall with cruel and warring vices, and thoſe Flames in which it ſhall ſuffer, will like burning Glaſſes, be a mirrour to ſhew the monſtrous attempts of this Age; The Atheiſt muſt behold with

with horrour a confutation of his bold Philoſophy, in the Period of that world, to which he had given ſo fantaſtick a beginning, and the Poet, will with the ſame ſurprize, ſee it the Stage of that Tragedy, that will outdo all the dolours of his Dramatick fancy.

FINIS.

ERRATA.

PAge 49. l. 1. for errous r. errours. p. 51. l. 6. for our to r. to our. p. 52. l. 10. for oppeared r. appeared. p. 58. l. 16. or presidid r. presided. p. 64. l. 4. for seeting r. meeting. p. 66. l. 1. for insensible r. insensibly. p. 93. l. 1. for assented r. assaulted. p. 124. l. 10. for Rialdry r. Ribaldry. p. 131. l. 9. for have the most r. have most.